A

TRIP

TO

MELASGE.

VOL. I.

M.

BRITISH MUSEUM

A

TRIP TO MELASGE;

OR,

CONCISE INSTRUCTIONS

TO A

YOUNG GENTLEMAN

ENTERING INTO LIFE:

WITH

HIS OBSERVATIONS

ON THE

GENIUS, MANNERS, TON, OPINIONS, PHILOSOPHY, AND MORALS,

OF THE

MELASGEANS.

QUO SEMEL EST IMBUTA RECENS SERVABIT
ODOREM
TESTA DIU.

Hor.

PRINTED FOR B. LAW No. 13, AVE-MARY LANE, LUDGATE-STREET, 1778.

BRITISH
MUSEUM

TO THE

READER.

PERMIT me, Sir, to preſent you with an epitome of the following pages, in order to obviate a poſſibility of erroneous conception, and give you a clear perſpective of their real purport. The author's aim (however the poor creature may fail in his deſign) is to expoſe folly and reprobate vice, in every garb, without laying waſte an elegant ſcene, becauſe a few weeds have im-

imperceptibly grown up in it. Violence, he humbly preſumes, is ever diſpleaſing, and thinks none ſhould offer it to the charms of Nature or Reaſon, without incuring the laſh of cenſure; for which reaſon he has thought it no leſs neceſſary to ſtrip off the guiſe of ſimplicity than to diſpel the glare of ſplendor, as both do not ſeldom blind the underſtanding, and conceal qualities and diſpoſitions which Nature and Judgment diſapprove of; nevertheleſs, theſe are intended to be drawn forth with that lenient hand, and deference to humanity, which the ſketch of education you are preſented with ſtudiouſly inculcates: ſome, probably, who look upon our

own conduct with an eye of ſeverity, will inſiſt, that, to make the work valuable, the views ſhould have been taken at home; but you, I flatter myſelf, will indulge me in an honeſt partiality for my fellow citizens, and ſupport the ſentiment, that our morals and manners are too juſt and rational to admit the intervention of folly and abſurdity, the growth of luxuriant excreſcence amongſt us. For theſe and other obvious motives, I have carried my hero abroad; ſo that whenever others travel, they will have it in their power to poſſeſs a compendium of what they may expect to find, and, being previouſly inſtructed, enter the more readily into the brighter and more amiable

amiable ſcenes they muſt inevitably be engaged in; and bring to their native land, ſome of thoſe excellent qualities which refine manners, and diffuſe true elegance and taſte, acquiſitions of ſuch public and private utility, that it will not contribute a little to the happineſs of each individual to attain a perfect acquaintance with them.

I have the honour to be,

Sir,

Your humble ſervant,

THE AUTHOR.

A TRIP

A TRIP TO MELASGE.

CHAP. I.

INTRODUCTORY.

IT is a position universally received, that whoever is so well pleased with himself, as to think he is capable of instructing, or at least of entertaining others, should have a general knowledge of things, par-

ticular acquaintance with the ſubjects or objects of his conſideration, and the beſt ſketch of himſelf, he can poſſibly obtain; and who is there in this world of wiſdom, that puts pen to paper to publickly diſcuſs, applaud, or condemn, who does not think himſelf thus accompliſhed, that all gape for his opinions, that the profundity of his genius will fill the ſphere of learning with wonder and ſurpriſe, or his humour will clothe one cheek in ſmiles, whilſt the keenneſs of his ſatire, turns the other pale with frowning reſentment, that does not attribute to envy and ſpleen, caprice or want of judgement, the cenſure which others (meaſuring him by their own

own ſtandard) paſs upon him, whilſt perhaps, neither one or the other diſcern, that the medium, which their rays of internal perception pervade, is obſcure and erroneous?

That we have in reality much leſs knowledge than perſonal kindneſs induces us to imagine we have, cannot be doubted; yet without vanity we may inſiſt that there are ſeveral degrees of ignorance; as I know myſelf on the ſcale, and am ready to ſubmit to whatever degree mankind ſhall agree is my proper ſtation, I may be indulged to ſtand forth in ſupport of it, and declare that in drawing the ſubſequent traits, I do not think it at all neceſſary to have

made experiments on the various modes of gravitation uſed in a ſhop, or on that branch of geometry called Longimetry, which ſucceeds behind a counter, although they fatten, ſwell to importance, and gild the ſtately coach, but to view human nature and the manners of mankind with benevolence, and a deſire to rectify miſtakes: a diſpoſition and deſign that have been thought of importance and utility to ſociety, not only by ſupporting the active virtues, but by ſuppreſſing thoſe vices which contaminate the heart and diſturb the world, ſuch as luxury, licentiouſneſs, hatred, treachery, deceit, and thoſe ſubordinate follies which ſpring from the frippery

pery airs of a marquis, or the whims of a protected lady in high life; for many of which, Nature is often moſt unjuſtly blamed, traduced, inſulted, and treated with as little ceremony, as a pariſh beadle handles the feeble limbs of a wretched Mendicant: indeed the loads we place on her ſhoulders, are more conſpicuous to a tranſient glance, than herſelf—as is the enormous pile of ruins which towers over the flowery ſhrubs that ſpring beneath, but the curious eye will ſeparate the beauties of nature from the wretched works of art, nor ſuffer the rugged rock or barren waſte which heightens the proſpect of the fertile plain, to appropriate all his attention, and

ſeclude his view from thoſe beauteous fields, that wave their golden ears of corn; if the mind is now ſhocked by the tyrant's fury, the baſeneſs of unfeeling man, let it not ever dwell on the gloomy ſcene, degrading to nature, but turn to the bright diſplay of ſoft ſenſation, admire the charms of beneficence, the delights of friendſhip and mutual regard.

A cynical temper was characteriſtic of a ſect of philoſophers in thoſe days when human ability was ſearching for intelligence (as Polyphemus groped in his den to find Ulyſſes) without a clue to direct it; but now experience, ſtrengthened by motive,

motive, has ſpread its light around us, philoſophy appears in the pleaſing view of enlarging the mind, ſtrengthening the underſtanding and ſoftening the paſſions into condeſcenſion and harmony; inſtead of advancing ſtubborn pride, it now promotes civility and good nature, inſtead of haughtineſs and arrogance it opens to ſociety an happy vein of kindneſs and benevolence, the fountain of ſocial concord and felicity: how contemptible then is pride, that child of ignorance and wealth? How contemptible is that low cunning which narrow minds betray in circumventing the ſincerity of men of worth? How baſely does it pervert nature, the ſovereign

law of kindneſs, and ſink man below the brute, that loves his ſpecies, generouſly acknowledges kindneſſes and openly ſpurns the hand that does it injury.

Can we diſcover inſincerity under the maſk of civility, obſerve an inattention to the dictates of reaſon and honour, without feeling the honeſt glow of diſpleaſure? Can we ſee nature abuſed, and a conduct productive of domeſtic and public diſcord purſued without diſguſt and reſentment? Can we ſee the ſilvered, toothleſs head laid on a downy pillow, beſide the unportioned youthful beauty, without a ſmile of contempt and pity? Is it

at all ſurprizing, that the pea which entwines the painted ſtick to ſupport its flowers, diſpenſes its ſweetneſs to the tender murmurs of the aſſiduous bee?

Does animated beauty in native charms attract the eye? Does her converſe pleaſe the judgment, and do they united, incite every faculty of mind and ſenſibility to admiration and regard? Does roſy innocence compell the beſt rectified heart to proclaim her excellent in the ſcale of creation, and ſhall ſhe be cloſeted in the cabinet of an antiquary, for ſpiders to diſtend their webs on, and moths to flap with duſty wings;

Nature

Nature abhors the thought and ſmiles at the futility.

For all his power will not extend,
One law of nature to ſuſpend,

In the days of Greece and Rome, nay in later ages, ladies, ſequeſtred from a free and unreſtrained reſort to public entertainments, were at times introduced to crown the victor's brow, animate his valour, and ſpur him on to noble deeds; and men thought to receive the prize, or laurel crown from the hand of virtue and beauty, a reward for the moſt honourable actions; formerly Lucretia had ſo little regard to the firſt law of nature, as

to

to ſtain her hands in her own blood, Penelope ſuch inelegant breeding as to lament the abſence of her huſband, though ſhe was ſurrounded with the prettieſt fellows of every adjacent kingdom; and others were ſuch real ruſtics as to regard domeſtic affairs, and the care of their children, fooliſhly conſidering it conducive to their reputation; we have undoubtedly, with infinite genius and addreſs, refined upon the ancients in many particulars, but in none more conſpicuouſly, than thoſe I have mentioned; we now ſee ſeventy gay as the ſpring with her daughters and grand-daughters, in every brilliant circle, at all hours, excepting the day, attended by

athletic youths whoſe wealth and fortunes are not liable to the depredations of needy ſtewards, or the fluctuation of ſtocks; ill fame is often a concomitant, but of what importance is it, how things are repreſented by the vulgar? their conceptions are as inadequate to life, as the ſmalleſt pericraneum would be to the Pope's tiara; what if they were to ſhake their heads until they imagined they felt ſome brain, and ſet their tongues to grate ſlander, as ſharply as the hinges of Janus's temple ſcreaked, is it of any importance? calumny is only affrontive, as it is interpreted, nor injurious, farther than it is conceived ſo; ſuppoſe you are derided,

where

where does the deriſion reſt, if you are ſatisfied with yourſelf; have you not the applauſe of the great and learned, the poet's art and the hiſtorian's pen? you only obey the dictates of nature, that principle which pervades creation, which none can impeach without degrading themſelves, abuſe without injuſtice and baſeneſs, nor deſcent from, without folly and ingratitude.

Who then will venture to blame Nature, that unerring diſpenſer of qualities and properties; has ſhe not diſtributed to every one of her ſeveral claſſes, and appropriated to them, by immutable laws, their full and peculiar perfections, to man,

man, reaſon, judgment and reflection, to the animal ſagacity, to the plant beauty, drawn forth by thoſe enlivening rays which animate the vegetable world? Would it not be madneſs in either of theſe, to pretend to appropriate the excellence of the other? Can the animal boaſt it's reaſon, judgement and reflection? Can the plant leave its fragrance, and diſcover ſagacity? Can man array his head with the beams of the ſun? To go beyond the bounds Nature has ſeverally allotted to every part of creation, muſt be an infringment on her laws, be madneſs and folly, and therefore whenever men wander amongſt the ſtars, or attempt to introduce refinements

that

that are not born with us; the great reſent the ill uſage of nature, deſert the truants and condemn them, like Tycho Brahe to ſtarve on his reveries, die like Gallileo, or fatten as Gay, on promiſes.

CHAP.

CHAP. II.

A Gentleman who wrote ſome fifty years ſince, thought it neceſſary to communicate his portrait to his readers, that being acquainted with his perſon, they may enter with more ſpirit upon his work, the facetiouſneſs of the whim, turned entirely on the ſhortneſs of his face, and happy diſpoſition to taciturnity: as I cannot boaſt either of theſe excellencies, the reader will condeſcend to accept of the hints he may

may collect from my birth, temper and actions.

In an angle of that rich valley which interſects the county of Somerſet, my father's manſion, the hoſpitable reſidence of a long ſeries of anceſtry, rears its venerable turrets: it is built of ſtone in a quadrangular form, guarded againſt depredation by maſſy bars, and gates calculated to contend with the lateſt efforts of time: behind it is a grove of ſtately oaks, averting the attacks of the northern blaſts. On either ſide a ſhrubbery bends its ever verdant wings into a ſegment of a circle, opening to the front that fine extenſive plain overſpread with

thouſands of cattle, grazing as on a ſpacious lawn appendaged to the domain. In this habitation I was born and paſſed my early days, with my father (my mother died in my infancy) and one brother, a few years older than myſelf, of a diſpoſition diſſimilar to my own. When we were together we were ſoon tired of each other's company, not that we diſagreed, or were deficient in a mutual deſire to oblige, but our ideas were differently arranged; the muſic of a pack in full cry, was not melodious to his ears, nor could he with patience liſten to the animating narrative of the chaſe, what bold leaps were taken, the various doublings of the little

artful

artful puſs, who were thrown out, and who were in at the death. Nor could I bear to hear a pack of ſtuff that happened two or three thouſand years ago, the riſe, improvement, and extent of arts and ſciences; of people dying for their country; others to preſerve their virtue: he would read until the tears trickled down his cheeks, like a crying child, whilſt I laughed, and pinched Jowler by the ear to make a duet, then would he exclaim, "Thou haſt an happy inſenſibility; nothing can give thee pain:" and in reallity few things affected me, the dulneſs of my conſtitution, or giddineſs of my age, rendered me ſuperior to the refinements of

delicate ſenſation, (which like ſpiders webs are diſturbed by every blaſt, and involve the mind in anguiſh and diſtreſs) the infection of external woes, and permitted me to breathe the air of jocundity and mirth, to hunt, ſhoot and fiſh, laugh, dance and ſing, a ſtyle of entertainment however amuſing and healthy, conciſe in duration, ſeldom extending beyond juvenility; could it laſt for ever, how happy would the race of man be! then the charta raſa of the mind is free, and unwrinkled with pinching care, then blooming youth friſk in innocence, and ſmiling trip around the feſtive Maypole; the elaſtic ground reſponſive echos the lively tread; then ſimplicity

plicity ſurrounds the heart, and ſpreads its guileleſs beams on the ruſtic roſy cheeks: but when riper age has clothed the face ſhaded by a flapped hat, with plodding gravity, converted ſimplicity into a cloak of cunning, a garment thick and durable, and enabled the farmer to impoſe on the parſon's ingenuity, farewell jocundity and joy; then commences the reign of intelligence and ſagacity, importance and conſcious ſuperiority, and he perceives the parſon's brain transfuſed to his ſkull, as effectually as if he had practiſed the Indian method of education, who think they can acquire the philoſopher's intellect and genius by cutting his throat.

Ariſtocles was of opinion that cheating, and circumvention, diſhoneſt and baſe meaſures, were inconſiſtent with a great ſoul, a poſition we ſhall readily grant to be true, in his time, but as it is evident that things are great or little by compariſon, what was greatneſs in his days may be littleneſs now, the fewneſs of their ideas admitted dogmata to be true; which loſe all their verity when conceptions are enlarged, and the mind enters with more accuracy into the real worth and merit of actions and deſigns. Is not the firſt principle in nature Self, and can the ſoul ſhew its greatneſs more effectually than in attending to the baſis of the human

ſtructure? As in Nature, ſo in Art, remove the foundation, what becomes of the building? Where would be the gilded turrets the lofty domes and magnificent ceilings, decked in all the the trappings of taſte and elegance? Would they not tumble into ruins? unleſs indeed you procured St. Dominic to take them upon his back, as he did the Lateran.

In what does capacity diſcover itſelf more than in foreſight and prevention? In what does it ſhew its ſuperiority ſo much as in ſuperceding the attempts of others, and converting them and theirs to our uſe and advantage? Did not the

plan of poſſeſſing Madam du Bois's charms, to ſoften manners, and gain an eaſy air of gentility, diſcover an heart truly devoted to refinement? Was not the abſurd attachment of the Count —— to his patrimony juſtly chaſtiſed? Could any thing be more ridiculous than his reſolving to keep his property, when it was ſo convenient to the elegance of the grand domaine? Was not the petulance of thoſe millions of Mexicans deſervedly puniſhed, who uncivily obſtructed Cortes's curioſity to viſit their capital, and rejected the bleſſing of an intercourſe with Europeans? Was there not refined policy in throwing Motezuma into chains?

In Peter d'Alvarado's extripating the nobles at the ball? Could any but a genius ſuperior to Ariſtocles' ſhackles, have thus tranſcended the bounds of vulgar minds and have exchanged Atapalipa's downy couch, for one not made of roſes?

This ſoil produces an infinity of materials, ſufficient to entertain the liberal and humane, were they diſpoſed to contemplate their beauties, for ages; but I dare not venture upon too critical a diſquiſition. Philoſophers lay down a certain rule not to expoſe too many excellent productions at a time, leſt they ſhould become familiar to the eye, ear, or thought, and be

as

as little regarded as St. Paul's or Walbrook church is by Connoiſſeurs who travel to Rome to ſurvey the ſtructure of the Pope's ſlipper **********. Learn compaſſion, thoſe ſoft-ſenſations that honour man.

CHAP.

CHAP III.

OFT have I ſeen the inoffenſive hare torne in the ſpacious field by the ruthleſs teeth of dogs; thoſe meadows ſtrewed with her limpid blood, which liberal Nature had made her own: Oft has the feathered race fallen proſtrate by my ſhot, whilſt I, inſenſible of their agonies, prided myſelf in my trifling ſkill; vain man! Where reſted humanity? Where dwelt that gentle com

commiſeration that ranks thee firſt in all creation? Did the ſovereign law which ſubjected theſe to thy dominion, diveſt thee of tenderneſs, or them of feeling? Does not the leaſt violence give thy body pain? Would not the amputation of a limb, fill thee with agony? Think then on the feelings of the moſt tender fibres, thoſe ſmall elaſtic nerves, which in rapid action convey the body through the air, or over the extenſive plain, and have mercy: Was not that little creature which expired beneath the keen graſps of the mercileſs hound, the joy of its dam? Was it not the comfort of its mother in the ſhady thicket and verdant paſture? ſporting

ing innocently amidſt the ſhrubs and buſhes, and again returning to the flowing dug? How did it caſt a plaintive look and ſue for mercy? The trembling tear meeting the vapours of its parting breath; yet its pains were momentary; no ſharp reflection pierced its heart, no filial baſeneſs harrowed its affections, nor had intercourſe with man taught it the pangs of foul ingratitude. Theſe reflections impreſſed my very ſoul, led me to conſider with attention an adventure that had juſt happened in our village, and drawing me within myſelf, occaſioned a total change in my views of life.

An

An elderly gentleman whoſe full-dreſſed coat was worne no leſs by time, than his countenance ſtamped with conſcious honour, was mantled in habitual gloom, with a lovely daughter about ſeventeen years of age, clothed in ſimple neatneſs; had retired to the lonely manſion of a neighbouring farmer, to ſpend ſome months in retirement: We had often heard that ſuch perſons were beneath the farmer's roof, but imagining from the recluſe manner in which they lived, that company would not be agreeable, would not intrude upon their privacy.

My

My brother, walking out one morning to enjoy the riſing ſun and draw the beauties of Nature to aid his meditations, was interrupted by the approach of a clamorous rabble conducted by the farmer, (mentioned above) rudely forcing on the old gentleman and his daughter, tottering with their violence—The daughter drowned in tears held faſt her father's arm; he, buried in ſilent grief, fixing his eyes on the ground, ſeemed to withdraw his ſight with abhorrence from every external object. My brother knowing the farmer, deſired to be acquainted with the occaſion of his ſevere treatment, and was informed by him in terms full of brutal inſolence,

ſolence, they had lodged and boarded ſeveral months at his houſe, and having no money to diſcharge his demands, he had procured a writ, and was conducting them to a jail. "To a jail (replied my brother); that muſt not be; I will be reſponſible for your debt, and take care they ſhall be accommodated with an habitation—Will you give me leave Madam and Sir, (addreſſing himſelf to the lady and the old gentleman) to conduct you to my father's houſe: he always thinks himſelf honoured in affording aid and protection to the diſtreſſed." The farmer gnaſhed his teeth with rage, the rabble bleſſed his honour, and now would have pelted the per-

perſecutor, had he not prudently withdrawn. The old man looked up, the daughter lifted her hands and eyes to heaven in ſilent wonder! and, as we were juſt ſetting down to breakfaſt, we ſaw them coming up the avenue; the old gentleman ſupported by one of my brother's arms and his daughter by the other.—My father ſeeing them approach, gazed with eagerneſs, and biding me run to receive them, threw himſelf into his elbow chair, exclaiming, whilſt the pearly tear ſtole down his venerable cheek, "This ſcene gives me bliſs indeed.—What joy does my boy pour on my heart, warming my boſom with the ſofteſt ſenſations of delight!

Does my ſon prop the aged and forlorn? Does he ſuccour the miſerable and afflicted? — Oh, how happy am I, thus bleſt in a ſon, my days will end in peace, and the grave receive my body with the comfortable reflection, that humanity ſtill has being, and from theſe enfeebled loins!" They entered the parlour, my father heard my brother's narrative without ſpeaking a word, his agitations ſealed his lips; at length, with difficulty, he uttered, "Mayeſt thou my ſon receive in thy old age, as much joy from thy offspring, as thou haſt given me." Then taking the old gentleman by the hand, he bid him welcome in the familiar

ſtyle of friendſhip, and told his daughter, as ſhe was the only lady in the houſe, ſhe muſt think herſelf miſtreſs of the family—" Sir (exclaimed the ſtranger—the daughter fixing her fine blue eyes on his venerable face with wonder) think me not inſenſible—think me not incapable of gratitude, in not expreſſing the warmeſt thanks. I have ſo long experienced baſeneſs and cruelty, that this humanity and kindneſs oppreſſes my mind with amazement, as if tranſlated into untried regions—This lovely creature too—the partner of my ruins—has a ſoul wonderouſly feeling—This tender frame has many dreary years upheld my declining

age—wiped away the ſwelling tear, and cheered my deſponding heart—whilſt all the agonies of grief preyed upon herſelf in private."—Here he pauſed—my father drew his chair forward and indignant muttered ejaculations on the baſeneſs of mankind: deſired the old gentleman to be comforted, aſſuring him he was welcome to his houſe as long as he ſhould find it convenient—That he ſhould no more be expoſed to the depredations of villany, if it was in his power to avert them. This aſſurance ſeemed to carry with it a magic force, and like the pencil which bids the canvaſs live, dreſſed his countenance in the brighter beams

of comfort and delight. The breakfaſt equipage being removed, the ſtranger, telling my father he thought himſelf obliged to acquaint him whom he had received under his roof, entreated our attention to the following narrative.

"I am the ſon of an Engliſh gentleman of family and fortune as I have been informed, but what his name was, or in what part of the kingdom he reſided, has never been made known to me. The moment that introduced me to the world, put a period to my mother's life, and my father marrying again in a few months, gave me an implacable enemy. My father's

kind endearments to me, were unpardonable crimes; every thought for my future welfare, and pleaſing recollection of my reſemblance to my mother, ſtimulated pangs of hatred in my ſtep-mother's breaſt, until it became conſpicuous to my father, and I was ſent from home; and in a few years, to a private ſchool near London, from whence, at the age of ſixteen, I went to Bengal in character of a writer to the company. In that capacity I paſſed ſeveral undiſtinguiſhed years, made myſelf maſter of the buſineſs, intereſt, and connections of the company, at length became a member of the council, and married a moſt amiable lady (by whom I had

I had a ſon, and this daughter), the ſiſter of my moſt particular friend and intimate, with whom I had paſſed many, many happy hours in an unreſerved communication of thoughts and ſentiments; nor had I the leaſt occaſion to ſuſpect the rectitude of his heart, and integrity of his morals, until I experienced the keeneſt chicanery in his procraſtinating the payment of his ſiſter's fortune, and the addreſs he uſed to gloſs over the meaneſt diſhoneſty. Tenderneſs to my wife induced me not to puſh matters between us to extremities, but the more I diſcovered a ſpirit of lenity and forbearance, the more his inſolence, acrimony and malevolence

increaſed; and not content to enjoy my property, endeavoured all in his power to ſow domeſtic troubles in my family, and ruin my fortune: the former of theſe, the fine underſtanding, and moſt lovely temper of the beſt of women, rendered ineffectual; the latter my integrity and prudence a long time averted. At length the villany of his character was expoſed: he was detected in giving Mr. Law (who had perſuaded Sha Zaddah to enter the province of Bengal with eighty thouſand hoſtile troops) intelligence of the Britiſh force, inſtantly thrown into a dungeon, ſtripped of his ill-gotten wealth, and muſt have ſuffered death had I not interpoſed

in

in his favour—an act that would have proved of little ſervice to him had I not reſcued him from want, by admitting him into my houſe—a ſtep by no means conſiſtent with my judgment, and the dangerous character of the man. Yet hoping adverſity might have meliorated his diſpoſition, that kindneſs would recall the loſt ſeeds of fraternal affection, particularly as I knew it would convey the trueſt ſatisfaction to my ever-dear wife, I took him to my arms, in token of a perfect reconciliation. Two years we lived together, in uninterrupted pleaſure: he and my ſon ſeemed to have but one deſire, to be animated with one ſoul, and knowing

the

the virtue and goodneſs of my child, was convinced it ſtrongly indicated the uncle's converſion. Every domeſtic ſcene was zeſted with good humour, harmony and love: my brother's politeneſs, vivacity and univerſal intelligence, made his company very agreeable, and of courſe much deſired; no wonder then, that my houſe was the ſeat of gaiety and amuſement, and our evenings replete with jocundity and mirth. One morning my ſon and brother introduced to me a merchant of Batavia whom I had often heard ſpoken of, as a perſon of a fair and unblemiſhed character: we ſoon agreed for a quantity of unwrought diamonds, opium and muſlins, to the

the full amount of one hundred and fifty thouſand pounds, which he paid for in bills upon Batavia. The goods were ſent on board according to order, and two hours after I ſaw the ſhip under way. Dinner was ſerved, but neither my ſon or brother were to be found :— We waited, they did not appear. The regularity they had always obſerved filled us with apprehenſion and inexpreſſible anxiety, until the next morning, when to my amazement, I was informed they ſailed with the merchant whom they had introduced to me the day before. The fatal procedure in a moment expanded before my eyes; I ſuſpected

pected the goodneſs of my bills, and was ſoon convinced my ſuſpicions were well founded. I could not withſtand the ſhock; Nature ſhuddered at the horrid baſeneſs; I was ſeized with a burning fever and reduced to the borders of the grave. To be dragged at once from affluence to poverty, however dreadful, gave me little pain, in compariſon with what I felt at my child's cruelty. Oft did I lament, exclaim, 'Did I deſerve this at thy hand? Should my unremitted tenderneſs to thee be repaid with ſavage barbarity? Should my endearments and fond careſſes be rewarded with ruin and torture? Oh, was I not thy

thy father? Should not Nature have bid thee ſpare that heart which foſtered thee with angelic love and tenderneſs?"

CHAP.

CHAP. IV.

THE more I reflected, the deeper was my misery and wretchedness; I could not bear myself or others; I fled society and desponded in private. At length resolving to return to Europe with the small wreck of my fortunes, I left Bengal with my wife and daughter, and arrived at Batavia, hoping to gain intelligence of my plunderers. Alas! nothing but grief awaited me; no information could be gained, and

and that beſt of earthly beings my wife, drooped like a fading flower, her voice alone remained of what ſhe was, her heart was pierced by her ſon's and brother's crime, ſhe had embibed the fatal poiſon of ſorrow, her decaying body ſpoke the impending hand of death? We ſtrove to alleviate each other's pain, calling in the aids of philoſophy, and ſoothing our paſſions with the balmy lenients of religion: they eaſed, but could not avert the icy ſtroke. On the third day of our arrival, I was ſetting by her on a ſopha, ſhe looked on me with a plaintive ſoftneſs that pierced my very ſoul, and, graſping my hand, ſaid,

ſaid, 'Fain would I ſee ſweet comfort ſmile on thee, thou tendereſt of men, ere I leave thee;' and calmly reclining her head on my boſom, as if to ſeek repoſe, ſhe expired in a gentle ſigh! Pardon Sir theſe burſting tears, I cannot relate that chilling ſcene without feeling poignant ſorrow. Ten days I lay inſenſible of light or darkneſs, not knowing even my child, or perceiving I had taken any ſuſtenance. On the eleventh I obſerved my daughter ſtood before me, her hands claſped and her face ſuffuſed with tears, her deplorable ſtate and mournful attitude drew my attention, recalled parental affection, and rouſed me from the lethargic ſtate.—

I felt

I felt a power that told me ſhe ſhould have my aid to ſhield her tender age from inſult and miſery; the glowing efforts of affection, warmed me to life, reſtored my faculties. The laſt ſolemn officies had been paid the remains of that once woman, now angel bleſt, which were depoſited in the Malayan church, during my inſenſibility. I now diſpoſed of what effects remained, and receiving good bills on Amſterdam, went on board a Dutch Eaſt Indiaman bound for Holland. We ſet ſail immediately, and had a moſt pleaſant voyage to the Cape of Good Hope, where being becalmed, the Captain ſent his boat on ſhore for

freſh proviſions. The opportunity to ſee that delightful place was too favourable to be neglected, particularly as it afforded me an opportunity of embracing the Governour, a gentleman with whom I had paſſed many years at Bengal in the moſt diſintereſted friendſhip: he received me with all imaginable cordiality, ſhewed me the Company's garden, replete with the moſt delicious fruits of Aſia and Europe, growing within ſquares of bay hedges, ſo high and thick, that the ſtorms, coming off the ocean, can prejudice them but little, and whilſt they protect the fruit, afford a moſt refreſhing ſhade in the hot ſeaſon. In this garden is alſo a fine

fine grove of cheſnut trees, impenetrable by the rays of the ſun, and peaches, pomegranates, citrons, lemons, oranges, with the various ſorts of European apples and pears interſperſed. Here are ſeen the crimſon Japan apples, which, intermixed with green leaves, are exceedingly beautiful: here are likewiſe the Indian guava, the annanas, ſeveral ſpecies of camphire trees transplanted from Borneo, Sumatra, China and Japan, and ſuch plenty of wine, produced from ſtocks carried thither from the Rhine and Perſia, that (I was informed) there is ſcarce a cottage in the Cape ſettlement but has its vineyard, producing wine ſufficient for the

family. Their plants of all ſorts are larger and ſweeter than thoſe of Europe; the head of a full-grown cabbage weighing thirty or forty pounds; the head of a colliflower as much, the ſeeds of which are brought from Cyprus and Savoy. Their melons are of an exceeding fine flavour, larger and more wholſome than thoſe of Europe, raiſed without hot-beds or glaſſes; their ſummers being exceeding hot, and their winters temperate: their potatoes are very large weighing from ſix to ten pounds; theſe they brought from India and are exceeding good. The pleaſure I enjoyed in my old friend's company had ſo beguiled the time, that I had not per-

perceived the approach of evening, when a ſailor came to acquaint me the boat was waiting for me. I took an haſty leave of the worthy governour, who had politely ſent before me a preſent of wines and fruits. It was duſky, yet ſufficiently light to diſcern large objects—I was quite alone, and walked pretty faſt not to detain the boat; when on a ſudden I felt myſelf wounded behind in two places at the ſame inſtant; one ſword paſſed through my ſide, the other pierced my arm. Starting round to reſiſt the aſſaſſins, I ſaw (I tremble at the recital!) my ſon and brother prepared to repeat the blow! The ſight of the horrid parricide froze my limbs. Covered

with blood ſtreaming from my wounds, I fell; and being diſcovered by ſome of the boat's crew who came to haſten my return, they carried me on board, where in about two hours I was reſtored to my ſenſes, and before we arrived in Holland, by the ſkill of an excellent ſurgeon, perfectly cured. I ſpent a few weeks in Amſterdam to ſee every thing that is curious in that buſy city, and having received bills on the Bank of England, for thoſe I bought from Batavia, came to London, took a ſmall houſe and lived retired until a few months ſince. I came to this village from motives of œconomy, and hopes to enjoy the comforts of

peace and innocence: how my wiſhes have been gratified you have been informed, though not of the occaſion of the farmer's brutality—In a few words, he would have married my daughter, and being inflamed by diſappointment, determined to poſſeſs her by violence; this reſolution, which one of his men privately informed me of, made me reſolve to retire from his houſe this morning, and going to my box for caſh to diſcharge my lodgings, found I was robbed of all my money, a ſmall caſket of my wife's jewels, and other things of conſiderable value, which, depriving me of immediate ability to pay the farmer's demands, he

cauſed me to be arreſted by a ſheriff's officer previouſly procured, to execute his villany, from whom the humanity of that young gentleman [pointing to my brother] reſcued me."

CHAP.

CHAP. V.

DURING the above narration, words cannot expreſs my father's agitation, he ſmiled, he frowned, he ſtood up, ſat down, pulled his chair, adjuſted his wig, and burſt into a flood of tears. When the farmer's conduct was expoſed, he grew pale, his lips trembled, and his whole perſon ſhook; at length he impetuouſly uttered, "Send for this wretch, I bred this fellow, Sir, under my roof, put him into the farm

he

he poſſeſſes, lent him money to ſtock it, and would have given it to him!—Merciful God! pardon my errors, in having aſſiſted, ſupported, and advanced ſuch a baſe, ſolemn, ſober villain!" The meſſenger returned, the farmer could no where be found. "Let me intreat you, my good friend (ſaid the ſtranger whom the ſmiles of fortune had never made contemptible, by making him inſolent, nor could by her frowns, rob of his magnanimity); you have paſſed a life of eaſe, and feel with indignation the virulence of thoſe acts that ſo much diſgrace mankind, whilſt the boiſterous waves of adverſity have torne my tendereſt affections, and by

by rendering me callous to her efforts, has ſubdued herſelf, wrapt me in the impenetrable garb of Grecian philoſophy, and taught me by ſevere neceſſity, the wiſdom of that excellent poet,, who had few ſuperiors in the knowledge of the human heart:

Fortuna ſævo læta negotio, et
Ludum inſolentem, ludere pertinax
Tranſmutat incertos honores
Nunc mihi, nunc alii benigna
Laudo manentem. Si celeres quatit
Pennas, reſigno quæ dedit, et mea
Virtute me involvo, probamque
Pauperiem ſine dote quæro.

HOR. lib. iii, ode. 29.

" Fortune, happy in the execution of her cruel office, and per-

perſiſting to play her inſolent game, changes uncertain honours, now to me, and by and by to another, I praiſe her whilſt ſhe remains with me; but if ſhe moves her fleeting wings, I reſign what ſhe has beſtowed, wrap myſelf in my virtue, and court honeſt poverty without a portion."

The philoſophy of this fortune-beaten ſtranger, had ſomething in it exceſſively well contrived to adjuſt the temper to contingencies, and preſerve the paſſions in a centeral ſtate; it reached my underſtanding, and convinced my judgement of the ſource of comfort, gave me the clue of becoming ſuperior

ſuperior to fate. It may naturally be ſuppoſed, I could not be expoſed to any external diſguſt, or feel ought but ſatisfaction in a circle of peace, and guileleſs round of ruſtic innocence, where the nymphs and ſwains were beauteous and entertaining as in the regions of Arcadia; or, by limpid fountains in the delightful fields of Tempe, the beauteous nymphs Drymo and Xantho and Ligea and Phyllodoce ſat round their mother Cyrene ſpining Mileſian wool, in colour like glaſs, with their ſhoulders fair as poliſhed ivory, overſpread with golden locks; whilſt chaſte Clymene, to beguile the fleeting moments, related the fruitleſs

endeavours

endeavours of Vulcan to keep Venus from the arms of Mars, and the intrigues of the gods from the earlieſt ages: but every man has his peculiar taſte, and ſees through his own medium. I could not diſcern the placid Tyterus beneath the ſhade of a flapped hat, or perceive, when Hodge and Joan retired to the ſecret corner. of an adjoining barn, to avoid the noon-tide ſun, the leaſt traits of him, or his beautiful Amaryllis, any more than in the innocent delights Mælibeus enjoyed in ſeeing his goats climb the craggy rock, and crop the flowery Cytiſus, and thoſe which Ruſticus conceived when he had privately intro-

introduced his flock, to graze on his neighbour's paſture.

Though the peculiar dulneſs of my capacity diſabled me from diſcerning the affinity between the preſent paſtoral diſpoſition, and that mentioned by the ſweet-flowing poet, yet ingenuity obliges me to confeſs, that many inſiſt there is a more ſtriking ſimilitude, than I have diſcovered: they ſay their near approach to Nature, neceſſarily produce a reſemblance, and a likeneſs in thoſe principles that never vary, muſt be productive of ſimilar actions; for the mental powers being happily uninfluenced by education, the animal will prevail,

vail, and unfold its ſimple beauties: it is obſervable in early ages that the peaſant was promptly diſpoſed to entertain a ſtranger, to ſpread on his table ripe apples, cheſnuts and milk, whilſt they lamented the loſt virtues of the golden age, and decried the modern propenſity to vice and profuſion; and will not the farmer now produce his bread and cheeſe, his choice viands, his ſparkling cyder, or October of a year old, and prepare a bed for his tottering neighbour, when the long ſhadows tell the approach of night, whilſt they talk of the price of grain, and bargain for the bounteous gifts of Ceres? Did not the client, urged by gratitude, preſent

preſent his patron with the firſt fruits of his labour? And does not the farmer, when his leaſe is near expired, compliment his lord with game, or whatever curious production the fields afford; fondly bleſs his little maſter, and ſay how good his grandſire was to all the neighbouring poor, never known to neglect the needy or raiſe his tenants rents? Does he not with that modeſt deference due to the rich, reſerve for them his choice productions, and contract for the remainder with thoſe who ſupply the poor; and when he is overſeer, teach them to live on viands adequate to their circumſtances? What providence and judgment! Native

merit claims all this beauteous line of action—That wiſe procedure, from whence in torrents flow thoſe ſtreams of wealth, ſplendor, and content, that adorn kingdoms, and dreſs the face of domeſtic life in ſmiles of joy and ſatisfaction—Without this prudence, moderation and foreſight, could Noll have ever climed to height and power? Without theſe virtues would Dionyſius ever have poſſeſſed the throne of Syracuſe? Have not theſe humane, theſe gentle, ſoft and endearing arts crouded our ſtreets with gilded equipages, though their poſſeſſors relinquiſh the obliging ſmoothneſs of manners, to ſeek gentility in the coarſer garb of arro-

arrogance? How is it poſſible then not to diſcover that the rural diſpoſition of early ages, ſo highly applauded, ſhould not now be praiſed, and in ſo much higher ſtrain as it raiſes ſimplicity to ſplendor, and is not only the ornament, but almoſt the whole of ſocial union, intercourſe, and regard!

However juſt and proper, agreeable to nature, conducive to elegance and the refined laws of ſociety theſe manners may be, I could not inveſtigate their beauties: their moral purity was too nice for my diſcernment, and their generous, their noble chain of thought and action, too ſublime for my per-

ception, left me bewildered, and totally ignorant of their worth and excellence. I determined, therefore, as ſoon as poſſible, to try other ſcenes, and breathe the air of politeneſs, humanity and good manners in London and its environs. I was particularly induced to this reſolution, from obſerving the manners and addreſs of our ſtranger to be infinitely more pleaſing than any I had experienced: his language had peculiar harmony, and ſentiments totally free from aſperity and diſingenuity, whilſt his knowledge inſtructed and entertained. I had never yeilded to any of my aſſociates in agility or ſkill, and now to feel my littleneſs, myſelf diſtanced

as

as a rational being, ſurpriſed at events, wondering at the intelligence which flowed from his tongue, captivating the ear with ſofter pleaſure, gave me real mortification. I envied his ſuperiority, determined to emerge, and, if poſſible, acquire thoſe qualifications that diſtinguiſh the gentleman, and are amiable in the beſt and moſt informed company. I communicated my wiſhes to my father, who, after a little paternal ſtruggle, with his uſual goodneſs, not only complied with my ſolicitations, but condeſcended to applaud my ſpirit and ambition, as he was pleaſed to term it, and immediately gave proper directions for my equipment, which was com-

pleted in a few weeks, and every particular ſettled for my departure, excepting the mode of travelling. I fain would have rode, and ſent my baggage to my uncle's, whoſe houſe I was to make my reſidence: of this my father by no means approved, thinking the journey too long to be performed with eaſe and pleaſure on horſeback,—deſired I would go in a poſt chaiſe: I replied, "If you make a point of it, Sir, I will obey you; but I cannot conceive there is ſo much amuſement in a poſtchaiſe, as there is conveniency, both which I would be accommodated with on my journey. I never find that any who travel in that manner, have any other enter-

tainment than obſerving the mile-ſtones, and the driver's ſlowneſs, until they have ſowered their tempers, and think every thing they meet with diſguſting; I will therefore, if you give me leave, go in the ſtage; for if one muſt be cooped up, it is more tolerable in company, than merely with a ſervant." "Well, my dear ſon (ſaid that worthieſt and tendereſt of parents) you are to perform the journey; act as you think will be moſt pleaſing to you." The next morning was fixed for my departure. Now, great as my thirſt was to be diſrobed of ruſticity, and taſte the nectar of urbanity and learning, I could not reconcile myſelf to a ſeparation from

my father and brother; I felt as if the ties of affection by which Nature had united us, were lacerated: I trembled at the idea of biding all that I held dear farewell. The moment came: my tongue had loſt its faculty: my father took me in his arms and bleſſed me: my brother again and again preſſed me to his boſom in agonies of ſorrow: I ſhook the ſtranger by the hand in ſilent agitation, ſaluted his lovely daughter, and ruſhed into the vehicle. I could not immediately recover ſufficient compoſure to pay attention to the company, and probably ſhould have been loſt in my reverie much longer, had not my

my humanity been alarmed by a lady, who had exclaimed ſeveral times without receiving the leaſt conſolation from two ſilent men, who ſat by her. To perceive a perſon in diſtreſs, and not attempt to alleviate it, is to concur and approve the miſery, and reſign the diſtinction between man, and the moſt inſenſible animal. So nice were her ſenſations, that not a jolt of the coach, or the leaſt unexpected concuſſion, but threw her into violent agitations, diſconcerted her whole perſon, and reduced her to the neceſſity of making ſo many apologies, that the tones of her ſhrill voice, and the little civilities I

was

was every moment engaged in paying her, gave me no leiſure to conſider the paſſing hours, and we found ourſelves at the dining inn, before the lady had finiſhed her morning's flutter.

CHAP.

CHAP VI.

THE conſtant anxiety I had endured for the lady, had abſorbed the parting ſcene; the impulſe of affection had reſigned my heart to the calls of humanity, and I perceived in myſelf as much ſatisfaction at her ceſſation of fatigue, as if I had been relieved of an oppreſſive burthen: I lifted her gently out of the coach: ſhe was all gratitude, and, though her trembling voice could ſcarcely articulate, ſhe ſoftly

ſoftly liſped, "Oh, Sir, I give you infinite trouble: without your tender care, I muſt have inevitably periſhed in that deteſtable carriage." I aſſured her I took pleaſure in alleviating her fears, and hoped, after ſhe had recovered her fatigue, ſhe would aſſume more courage to encounter the reſidue of the journey; and, handing her with all imaginable care into the inn, leſt her feeble limbs ſhould fail, I heard a ſoldier ſay to his comrade, "That is whining Beſs: ſhe ſeems to be well quartered." Imagining the violent ſhakings the lady's delicate conſtitution had ſuſtained required female aſſiſtance, I introduced her to the good woman of the houſe, and determined to purſue

ſue my journey on horſeback or in a chaiſe, that the party in the coach might be leſs incommoded and enjoy a freer circulation of air. Communicating my intentions to the hoſt, who likewiſe filled the honourable employ of poſt-maſter, he acquainted me the horſes at the inſtant were at work in manuring his farm, the diſtance indeed was ſmall, about three miles, and Tom, the hoſtler, ſhould get them ready with the utmoſt expedition; a little reſt, a good feed and currying, would fetch them up in a trice: his politeneſs and aſſiduity in his buſineſs was certainly very commendable and obliging: however, the employment the poor creatures were

were buſied in, ſo exceedingly beneficial to the kingdom in general, and every individual of the community in particular, would not permit me to interrupt them: I therefore reſolved to take my ſeat upon the box, and indulge the coachman with a ſnore in the baſket. My future progreſs thus regulated, I partook of the boiled beef and cabbage prepared for the company, with much gout and little ceremony; and I believe never was more honour done a repaſt ſince Eneas and his rowers, boxers and archers, picked their morſel, and ate up their trenchers. The lady begged the favour of a thin bit, which I, whom ſhe obſerved had a peculiar

peculiar grace in carving, was intreated to help her to, merely that ſhe might admire the ſingular dexterity with which I uſed the knife: the men bolted their lumps in ſilence, and having diſpatched a ſufficient quantity to ſatisfy their hunger, they diſcovered more animation, uttered "Here's t'ye" in quick ſucceſſion: and indeed the hour and an half allowed us to take refreſhment, was ſpent in much good temper and feſtivity, crowning the maſſy gobl:t in honour of Ceres and offering rich libations to the jovial ſon of Semale. As our hoſt made appear, not greatly to our ſatisfaction, we had not the leaſt doubt of the inaccuracy of his arithmetic,

that

that an occaſional cypher had been ſuperadded,—an accident that men of the beſt ability and niceſt diſcernment are liable to in a multiplicity of buſineſs and long accounts from a livelineſs of genius, which through the natural rapidity of ideas, is apt to tranſcend the bounds of fact, and ornament it with the dreſs of imagination. Omiſſions are not ſo frequent, they ariſe from diſſimilar principles, a dulneſs of faculty and ſtupid want of perception, which incapacitates men for places of eminence, truſt, and importance. We intimated our conjecture to the hoſt with decent moderation, yet ſo delicate were his ſentiments, he could not reſtrain his

his indignation and reſentment: he told us his honour had, to that inſtant, be unimpeached; he was ſurprized that gentlemen could imagine he would diſgrace himſelf by ſo paltry an action, deſiring the devil to accept of his ſoul if his aſſertions were not conſiſtent with the ſtricteſt veracity, a compliment that had been too repeatedly offered and rejected, to inculate the leaſt degree of credit, or lift us an iota from our infidelity. The curves of his viſage, uſually ſwelled to receive his company, were now ſtrongly pointed with chagrin and diſappointment to find his eloquence inefficacious: he called aloud for his bar-maid to corroborate his

teſtimony; ſhe came; and never was Flora depicted more bloomingly charming: her auburne hair falling in natural ringlets on the moſt pellucid neck and boſom, contraſted the ſhaded beauties, gliſtening as they roſe and fell alternate with reſpiration. The moment ſhe beamed a ſmile, and opened her coral lips, ſupporting her maſter's claim, I was convinced of the injuſtice of my ſuſpicions, and ſatisfied a form of ſuch exact texture, muſt convey juſt ſenſations to the brain, and impreſs no idea foreign to truth and innocence, which is by no means the caſe with a partially deformed perſon; for ſhould the latter feel an impulſe in his decrepid part, the

the curves, irregularity and excentricity of the member muſt, from their ſtructure, convey it fallaciouſly to the brain, and compell it to give out erroneous ideas; ſhould he receive an impulſe in the complete part, the ſenſation will be communicated regularly, and the brain expreſs true ideas; ſo that his features may, at the ſame time, according to the reſpective connection they have with the parts impelled, make ſome the moſt laughable grimace, whilſt others are calm and placid; one optic may frown and lower, whilſt the other ſparkles with love and conſcious pleaſure. A cripple may believe the ſun to move in a line curved

like an indenture, as children conceive the hedges to move ſwiftly by them when they are driven haſtily in a carriage. A perſon ſubject to obſtructions and ſickneſs, may tell the brain, that the colour of the bluſhing roſe is dark or yellow; but in the evening having called in the aid of an emetic, ſudorific, &c. and freed his ſtomach and veſſels from the obſtructing matter, recovered the natural tones of his nerves and arteries, ſees its native hue: and the ſame faithful conveyancers will aſſert that a perſon who has loſt his legs, feels a pain in his toes; or, being in an indolent humour, permit the fleſh to be burnt without mentioning a word

a word of the matter to the brain, and appear as inſenſible as

> The Saxon Duke who grew ſo fat
> That mice (as hiſtories relate)
> Eat grottos and labyrinths to dwell in
> His poſtic parts, without his feeling.
>
> HUDIBRAS.

Unleſs he has the faculty of *two inanimate or unorganized bodies in colliſion incapable of ſenſation, or perceiving external objects*, and yet all the while *to be ſenſible of the preſence, and feel the preſſure of the percuſſion.*

CHAP. VII.

THE reflections, conſiderations and deductions, you have peruſed above, be ſo juſt as to believe never occured to me at the inſtant my ſenſes were under diſcipline; they are really *ex poſt facto*, though every part of ſenſation in my animal, and in that jargon expreſſion my mental faculty, had been ſufficiently ſtimulated to incite them, had my powers been ſuſceptible of iritation. I would not here be underſtood

ſtood to throw an odium upon that amiable friend of the human race—Nature, or be thought to condemn her for what ſhe could not have in poſſeſſion. The animal ſyſtem is highly valuable in its ſphere; it lends its aids to man, as the earth does to trees, plants, and vegetables, ſupports their growth, and is the medium through which nutritious moiſture diffuſes itſelf into various conduits, and forms the ſtock, branches, leaves, flowers, fruits, as the earth without moiſture is incapable of fertility,—Our animal nature, without a ſuperior element, muſt ever have been barren and irrational; and thoſe humane, noble and magnificent ideas, heteroge-

neous to animal nature, and born of a purer origin, could no more be diſplayed, than the verdant leaf, the blooming flower and richeſt fruits can ſpring from the burning ſands of Afric: unleſs it has in ſome early age (buried in the ruins of time) been ſtruck by the fiſh which the Dutch call the Beef-aal, that impreſſes an horrid numbneſs on the ſenſes, or handled ſome ſpecies of the Gymnotus, which conveys a giddineſs and dimneſs of ſight, that have, like other qualities, been handed down to ſucceeding generations; an opinion not a little ſtrengthened by the inſenſibility of the gentlemen in the diligence, who, during the journey, diſcovered no more

more pain from the lady's exclamations or pleaſure from the reitterated civilities of our hoſts, than Sm—t did in his Italian viands and poſt-horſes.

Early in the evening I was ſet down at my uncle's, who happened not to be at home; but returning ſoon, received me with all imaginable cordiality and tenderneſs. Wondering to ſee me in the hall, he enquired with a kind ſolicitude, why I had not been ſeated in the parlour? I aſſured him the ſervants had not been deficient in attention, they had introduced me, but I had withdrawn on obſerving a beautiful young lady in deep meditation by

the fire, leſt I ſhould interrupt her. "A young lady (exclaimed he in a violent burſt of laughter) a young lady! Why—ha! ha! ha! it is thy grandmother her maiden bluſhes have beguiled thee, come, come pay your duty to her" By good luck the old lady was too deaf to hear what paſſed, or I might have given an irreparable offence the moment I entered the houſe: beſides her eyes began to fail her: ſhe could not read ſmall print as ſhe uſed to do: in other reſpects, a piece of antiquity was never in higher preſervation; the tints were as freſh as if that inſtant from the bruſh, only the canvaſs was ſomewhat damaged by hanging in a cor-

corroding atmoſphere. Euphrenes (ſo we call my uncle) one of the moſt humane men in the world, of a diſpoſition untainted by vice and the levities of the age, accompliſhed in all the elegancies of education which make genius reſpectable and appear with dignity, had nevertheleſs an attachment to the prevailing mode of dreſs and urbanity, as far as they coincided with reaſon and innocence: he ſaid he owed it to the world, it was a degree of civility mankind expected from him, and he thought it prudent to acquieſce with ſociety in their punctilios: without it, he could not expect the attention of mankind, that pleaſing intercourſe

which conſtitutes a great part of the pleaſure and ſatisfaction in life. "And indeed Sir [I expected the ſubject would be addreſſed to me] you muſt conform; have your hair dreſſed; it is an ornament neceſſary to a gentleman, founded on Spartan wiſdom. Lycurgus ordered the young men to curl and perfume their hair." I replied, "I will obey you moſt cheerfully, Sir, and am convinced of the expediency of adding external graces to the beſt improvements in arts and ſciences, and if you give me leave will retire to dreſs. Exceeding glad I was to find myſelf out of the reach of any other Spartan argument, leſt the black broth ſhould have been re-

com-

commended as eſſentially beneficial to the conſtitution, which I was by no means prepared for, as I had not bathed in Eurotas.

The good Euphrenes devoted a few days to ſhew me the town, the various exhibitions of artiſts, and thoſe repoſitories of natural curioſities ſo juſtly admired and valued by the learned world. I received great delight in theſe excurſions, and removed from every object with reluctance; but I did not comprehend them, and felt the conſummate mortification, of knowing my ignorance. He introduced me into polite company. I diſcerned my ruſticity, and inſtantly imagined the

the aukward figure I muſt make in circles of well-bred people. Euphrenes ſaw my diſtreſs, and told me it would be a moſt pleaſing taſk to him, if I would permit him to extricate me from my difficulties, and repay to one individual at leaſt, ſome of the abundant obligations men of excellent genius formerly conferred on him. I expreſſed my gratitude, and the next morning he entered upon his undertaking.

DISCOURSE THE FIRST.

WE met in the library, and the excellent Euphrenes began, "You muſt have obſerved at the opera, and other places of public entertain-

tainment, young men richly dreſſed, adorned with a profuſion of trifling ornaments, with a certain levity of geſture and manners, that denote more ſelf complacency than ſolid underſtanding; at other times equipped with a paraſol, cane, chapeau bras, or dog under the arm; theſe Cæſar held in moſt ſovereign contempt. Fripperineſs has no moral turpitude in itſelf, is not injurious to others, yet conveys a malign ſtain on character. We annex certain ideas to particular externals, and whenever they are inadequate to the dignity of reaſon, we conclude, no one would admit of ſo degrading a view who was not deficient in mental endowments.

The

The ultimate aim of dreſs, as well as knowledge, ſhould be, to make us reſpected by mankind, attract their eſteem and regard; and, when they are properly diſplayed, ſeldom fail of having influence, particularly when grace and dignity are concomitants; theſe pleaſe the ſenſes, and introduce eſſential qualities to obſervation, which otherwiſe may eſcape notice. A ſoothing ſtrain of addreſs impreſſes ſoft kindneſs on the ear, and ſeduces the affections; for however prevailing mens attachment may be to their intereſt, their vanity in general has the aſcendency, and will grant to thoſe who indulge it, what the moſt ſolid reaſon in the coarſe garb of rudeneſs

rudeneſs, would never have acquired. Rank and fortune give no pretence for diſpenſing with this principle; for however amiable condeſcending politeneſs is in the great, rudeneſs, ſupercilious airs, incivility or diſdain, never eſcape contempt, and are criminal, unleſs conveyed to expreſs abhorrence of baſeneſs and turpitude; are not only a breach and violation of ſocial civility, but prejudicial to intereſt, as it ſtirs up anger, and makes an enemy, who may have his moment of reſenting the inſult, whilſt an obligingneſs of addreſs contributes to the good opinion people have of themſelves; and the more they are ſatisfied they are well in your

opinion, the more fond they will be of ſupporting your reputation and contributing to your happineſs. To accompliſh the deſign of pleaſing more effectually, it has been intimated by a nobleman of refined addreſs, that you ſhould ſeize every opportunity of diſcovering the inclinations, prejudices, attachments, and ſentiments, of thoſe whom you wiſh particularly to cultivate; that by addreſſing yourſelf to the current of their diſpoſition, you may more eaſily inſinuate yourſelf into their favour; but this idea has a meanneſs in it unworthy the dignity of a man of morals and honour. If you diſcover the latitude of a capacity, or the favourite line of

reading

reading and converſation, to introduce a ſubject adapted to the genius and temper by which a perſon may diſplay his taſte, elocution, judgment or penetration, ſets him in the moſt advantageous point of view, and cannot but oblige, as it affords him an opportunity of diſcovering his faculties in the channel where only they excell, and ſatisfies that reigning propenſity of the human heart, to appear ſuperior to others, which will be particularly obliging if you illuſtrate the more ſenſible obſervations, and brighter parts with an ingenious delicacy, that does not obtrude any ability of your own, or tend to unfold your own talents; for if that

ſhould be conceived, it will be conſidered as building on his genius, taking advantage of his merits, and incite diſguſt. In an intercourſe with the world, it is impoſſible but you muſt diſcover the foibles and follies of mankind, which will give you a vaſt aſcendency over them; but you will conſider ſuch an advantage, as the clue by which you may be uſeful, the moſt amiable diſpoſition in ſociety, and lead them to an oppoſite mode of conduct or ſentiment, without ſhocking their vanity or interrupting the progreſs you might have made in their eſteem.

An entire indulgence of the paſſions may be very pleaſing, but not at all conſiſtent with that beneficent diſpoſition which a good and friendly heart ſhould entertain for the human ſpecies, and argue a deficiency either in principle, ability, or good will; yet, as we are certain ſelf importance requires very delicate treatment, and that the reception of advice does not depend upon eloquence, or reaſon, but on the opinion the receiver has of the giver, we muſt ſoften our alluſions by occaſional compliance, and gradually removing the ſhade, leave the brighter view for their obſervation as the effect of their own inveſtigation. By this method, we

ſhall not appear as tutors, but coadjutors, or fellow ſtudents engaged in the purſuit of truth.

I will not, my dear nephew, burden your memory with a ſubject I wiſh you to be perfectly acquainted with, and ſhall take it as a favour, if you will give me leave to revive the diſcourſe to morrow, or at ſome early opportunity.

DISCOURSE THE SECOND.

To gain attention in the politer circle, or at leaſt amongſt the beſt bred men, there is an indiſpenſible neceſſity for a perfect acquaintance with our native language: an uncouth

couth expreſſion, vulgar or provincial pronounciation, ever depreciates and ſometimes produces contempt, eſpecially if Greek or Latin phraſes are pedantically blended with it. The dead languages and ſtudy of antiquity, have ſupplied the preſent ages with the wiſdom of the ancients, enriched them with whatever men of great abilities have produced, and opened to our underſtanding, the noble productions of arts and ſciences, with all the beauties of rhetoric and refinement of eloquence. How vile muſt an attempt to theſe appear in the mouth of one who knows not his mother tongue; ſuch preſumption is held in abhorrence. To acquire

a pure ſtyle, the utmoſt caution is neceſſary in ſelecting authors, particularly hiſtorical and poetical; the former, conjoined with chronology and geography, to furniſh us with regular matter, the nature of our conſtitution in church and ſtate, the manners, cuſtoms and laws of our country, the different forms of government, intereſts of nations, particularly European, the ſituations, connections, force, maxims, riches, trade, commerce, character, parties, cabals and union of countries, the ſovereign power, the deſcent of kings, and illuſtrious families, together with the peculiar genius and diſpoſition of the people; the latter to deck our knowledge with

with elegance and beauty, to make it pleaſing and delightful to the eye and ear. Barely to ſtate facts is dry and inſipid, to ſkim the flowery glade of fancy, as a tranſient gleam, leaves no impreſſion behind, and either, ſeparated from the other, is of little more utility to form the man, than the capacity of repeating the terms of an art or ſcience intitles a perſon to the repute of a proficient in that art or ſcience; but conjointly they compoſe a treaſure of intelligence dreſſed and adorned with taſte. It is the ſame with language as with manners: they are both formed by claſſic words, and ideas collected from books and the beſt company; yet you will find

an

an eſſential difference between the ſtyle of writing and the ſtyle of converſation; for though barbariſm or ſingularity in either is unpardonable, and juſtneſs of expreſſion on no pretence to be diſpenſed with, yet they have each their province. To obſerve an exact nicety of diction, turning of periods, or to diſcover an aim at ingenuity and eloquence, is exceedingly diſguſting and fatiguing to company, deſtructive of grace and totally devoid of thoſe ornaments which captivate the attention. Converſation ſhould be eaſy and natural, enlivened by poignancy of expreſſion, the ſmiles of pleaſure and approbation, which ſhew an union of heart and ſpeech.

Some

Some (who have no natural complacency, or capacity to conceive joy from ſprightly ſallies, or deſire to entertain) are ſo ſenſible of the neceſſity of this grace to ornament converſation, that they fall into a ſhocking extreme, and force a grin; this is really diſtreſſing, and compells thoſe who obſerve them, to have as unfavourable an opinion of their feelings, as they would have of the capacity, family and education of one who expreſſed himſelf in a vulgar dialect.

It does not ſeldom happen that an accent miſplaced, and falſe pronounciation involve a perſon in ridicule whoſe good qualities you really

really eſteem. Externals often effect the viſible faculties, without depreciating worth and merit. A rough tone of voice, churliſh countenance, and ungraceful manner, prejudice the judgment, and ſhut the ears againſt reaſon and evidence for a time; whilſt an engaging air and harmonious voice, ſtrew the way with pleaſure and prepare a favourable reception for ſentiments.

Theſe ornaments are not in the province of writing, there, ſoft-flowing elegance, juſtneſs of ſentiment, copiouſneſs of matter, and expreſſions well turned, are qualities which have an affinity with intelligent and well-inſtructed perſons,

and

and from their aſſimilation to refined underſtanding, muſt neceſſarily be approved of by them: and they have this advantage over a mere relation of facts and ſentiments, that they always entertain and pleaſe a perſon who does not tranſcend mediocrity in education; whilſt a man of letters cannot be entertained one moment by the other; not that men of ſtrong natural endowments and finiſhed education, always ſucceed in the eſteem of the world, men muſt think them excellent, and believe the virtues they diſplay real to pay them the tribute of reſpect.

The Cardinal de Retz was poſſeſſed of all the advantages which high

high rank, and good natural parts were capable of receiving from the beſt education of the age. A penetrating genius enabled him to concert vaſt deſigns, ſupercede artifice and turn contingencies to his uſe. The refinement of his addreſs, eloquence and ingenuity, acquired the higheſt popular applauſe. To dignity and graceful manners, he ſubjoined the ſmootheſt ſtrains of inſinuation and whenever his intereſt required it, a familiar condeſcenſion, that effectually reached the heart, by gratifying the perſon's vanity and conſequence. But he had no ſincerity; the want of that manly virtue, unveiled the pageantry, ſtripped all his accompliſh-

ments

ments of value, and evidently ſhewed that, however neceſſary polite accompliſhments may be to the more advantageous diſcovery of eſſentially good qualities, they are by no means ſufficient in themſelves to ſupport the character of a valuable member of ſociety, and a truly well-bred man.

Sincerity has a certain ſteady dignity in itſelf that always brings reſpect; and though it may ſometimes not be very pleaſing to vanity, is never liable to the diſapprobation attendant on fickleneſs and levity. The late D—e of N—e attempted to gain the regard of mankind with the utmoſt aſſi-

duity: he addreſſed their paſſions, flattered their vanity, incited their ambition, enriched them with promotions, and retained them by expectations; entertained with grandeur and profuſion, and ſunk immenſe ſums to purchaſe the favour of the community. Yet, ſuch was the futility of his conduct, the triflingneſs of his manners and verſatility of his temper, that all the wealth in Chriſtendom, diſperſed amongſt his followers, would not have ſcreened him from their contempt. Vivacity is agreeable and pleaſing, when confined within due bounds; if it exceeds them, it inevitably throws a ſhade upon the underſtanding. Levity and talkativeneſs

neſs are no leſs demonſtrative of a narrow intellect, than violent laughter is, of ſmall pretenſions to mental endowments. In exalted ſtations, it has moreover the malign effect to degrade dignity and leſſen importance by admiting all to a parity of intercourſe. Men of rank, therefore, ſhould ſo regulate their external conduct, as to reſtrain inferiors from too intimate familarity, without diſcovering a cold indifference, which mortifies, inſults their ſtation and diſguſts. Serene placidity is the child of conſcious dignity and worth, and will ſupport rank from deriſion, even where there are no eſſential qualities to render it eminent. Men of rank

ſhould never, even for exerciſe or amuſement in public, condeſcend to vulgar entertainments; it muſt inevitably depreciate their dignity, and for the time, reduce them to the ſtation engaged in. King Philip being informed that his Son Alexander had ſung with great pleaſure and ſkill at a banquet, rebuked ſaying, 'Are you not aſhamed my ſon to ſing ſo well? it is enough for a king or prince to find leiſure ſometimes to hear others ſing; and he does the muſes no ſmall honour when he condeſcends to be preſent at ſuch trials of ſkill.'

We will procraſtinate the continuation of this diſcourſe if it is agreeable to you, and reſume it at our leiſure.

Dis-

DISCOURSE THE THIRD.

OUR laſt converſation turned on the impropriety of gratifying ourſelves in amuſements or any exerciſe of ſkill, which depreciate dignity and ſtation; and, on cloſe examination, we ſhall find that ſelf-gratification is too often productive of mortification and diſgrace; an indulgence of the paſſions frequently tends to criminality, and a compliance with a particular ſtrain of genius, does not ſeldom diſpell attachment and regard. Nothing is more probable to incite utter averſion than raillery, a ſpecies of humour compounded of malignity and contempt: the cruel offſpring

of a corrupt heart, that attacks mankind in the moſt tender part, and aims at no leſs than the ſubverſion of private happineſs and ſocial felicity, by robbing them of ſelf-ſatisfaction and the good opinion of others. Human ſenſibility in this point is ſo nice, that we cannot bear the contempt even of thoſe, for whom we entertain no manner of reſpect. To ridicule a perſon's immorality ſeldom has any other effect than to incite a retort of raillery. An immoral man has ſo little value for moral virtues, that he feels no edge but that of jocundity in laſhing his foibles, which he thinks are ſuch only in the eyes of the dull and ſtupid. To ridicule the natural

defects

defects of a perſon may incite the ſplenetic laugh, but always receives a return of contempt and abhorrence. Ridicule on the underſtanding comes with the ſharpeſt poignancy: it attacks the diſtinguiſhing faculty of the human ſpecies. The great endowment by which natural eminence is aſcertained, to have it degraded, ſtabs nature in its tendereſt part, and wounds all the affections; this no ſhrewdneſs of wit can render palatable: humanity will be diſguſted by it, nor will the candid eye ever look with approbation on ſatire, unleſs its object is the expoſition of vice and folly.

To repreſent your portraits in a pleaſing point of view, will have the merit of vivacity and kindneſs, eſpecially if you do not appropriate too large a ſhare of the deſcriptive: for, although ſilence is often thought the effect of ignorance, as inattention is of rudeneſs, yet too much loquacity breaks in upon the parts others wiſh to take in the converſation, and is altogether as abſurd in company as if one perſon ſhould take upon him to repreſent the various characters in a dramatic piece, and leave the others dreſſed and prepared to act their parts, gazing in ſilent wonder at his folly.

A per-

A perſon of an ungoverned volatility of imagination, has ſuch a quick ſucceſſion of conceptions, and impatient deſire to exonorate, that he will aſk you ſeveral queſtions, without waiting for a ſolution of either of them; and ſhould you ſeize the opportunity of making a reply, whilſt he is recovering his exhauſted reſpiration, he will at the firſt word, conceive he perfectly comprehends your whole argument, or rather pour out the froth of his brain, without any other deſire, than of being heard. This is exceedingly inconſiſtent with the art of pleaſing, and averſe from knowledge and intelligence; for, unleſs we pay attention we cannot under-

ſtand a ſubject, anſwer juſtly or indeed preſume to ſpeak of it without expoſing one's folly.

In relating your opinions, you will find it prudent to ſpeak hypothetically, with diffidence, as probable, not deciſively, as if there was no poſſibility of exception to be made to them; for you will obſerve, in things of the moſt ſimple nature, a variety of opinions, reſulting from prejudice conſtitution and different degrees of education, nay, the natural right which people have of judging for themſelves, will often lead them into an obſtinate reſiſtance to propoſitions, however agreeable to their principles, when

they are thruſt upon their underſtandings; for this reaſon we frequently ſee men of dogmatical tempers, arbitrary and opiniative, incite warm altercation and ſtir up controverſy and diſputation, than which nothing is more offenſive to good company: this wrangling temper, the offspring of the thineſt vanity, is ſometimes promoted by a ſophiſtical faculty of argumentation, that enables to lead truth into a delemma, and give falſity the appearance of veracity. Archidemus, king of the Lacedemonians, having aſked Thucydides whether he or Pericles was the beſt wreſtler, he replied, 'When I have thrown him and given him a fair fall, he by perſervering

ſervering in denying it, gets the better of me, and perſuades the people into a belief of what he ſays, whether they will or no, though, they ſaw the contrary.' This belief can be no more than a tacit acquieſcence to avoid altercation, which though it flattered Pericles's vanity, could not obviate ſecret indignation and contempt.

The powers of true eloquence have ſomething ſublime in them, a ſhifting of language, playing upon terms, definitions, ſtraining of expreſſions, and deductions, are no part of that noble endowment. When the duke of Marlborough commanded the Engliſh and Dutch

forces in Queen Ann's wars, the latter frequently concerted plans of operation and firmly reſolved not to deviate from them, yet, when the duke diſcuſſed the meaſures with their High Mightineſſes, they declared ſuch was the ſuperiority and force of his reaſoning, that (though the duke delivered his ſentiments in French, a language he was not expert in) they were compelled to reſign their determinations to his propoſals: why? Becauſe his orations were founded in wiſdom, not circumlocution or flowery paintings of language.

A grace-

A graceful manner of addreſſing yourſelf, when you ſpeak in private or public, is well deſerving notice; the ancients were very attentive to it. Lycurgus made it a branch of education. Demoſthenes commanded the paſſions no leſs by the eloquence of his action, than oratory, and, in all the Grecian ſtates the active powers of the mind and body were conjoined to inforce, illuſtrate, and perfect. They thought their union as neceſſary to eloquence, as the cultivation of the politer arts and martial accompliſhments are to the manners of a ſtate, one promoting the gentle arts of pleaſing, the other adding the charms of manly dignity.

Bleſt

Bleſt Sparta! in whoſe ſtate we find
Things almoſt inconſiſtent join'd,
In placid times your martial toil ne'er ceaſe
And wars adorn the ſofter arts of peace.
Grayheaded wiſdom reigns in your debates
And well-bred youth with equal fire
Handle their arms, or touch the lyre,
Ye Gods! the muſic of well order'd ſtates.

PINDAR.

I would not deviate from my deſign of confining my diſcourſes to the ſcope of memory, and therefore, at preſent, will proceed no farther.

DISCOURSE THE FOURTH.

MODESTY and caution, gentleneſs of manner and condeſcenſion, are par-

particularly pleaſing in company, and produce the moſt favourable opinion of the general character; but it has not that ſtriking worth, which opens bright admiration and reſpect; the difference ariſes from the inferiority of perſonal politeneſs, to the grandeur of genius. When an enlarged underſtanding adorns juſt manners, we feel a deference for endowments eminent in the ſcale of Creation; the eye, the ear, the mind are pleaſed, and admire the approximation to perfection. How are we delighted, when we hear it drop inſtruction and entertainment, as the gentle rain in ſpring, drawing forth the plant from the earth, cheriſhing its growth, expanding its

its flowers in beauty, and charming the ſenſes? With what avidity does the liſtening circle receive its ſoft-flowing wiſdom, demonſtrative not only of real merit, but conſumate addreſs? A perſon ſo happily endowed, avoids the tedioufneſs of critical diſquiſition, diverſifies his ſubject, and, by eaſy and natural tranſitions, relieves the mind from a confinement to one ſtrain of ideas, and, by ſupplying it with a variety of figures and points of view, leads it on by the cord of pleaſure, as if it was wandering in the Elyſian fields, captivated by new beauties, and raviſhed with ſucceſſive ſcenes of ſweet delight. Thoſe only are equal to a taſk of this nicety, who have

have united a knowledge of the world to letters and ſcience.

Thoſe who have drawn their conceptions only from Greece and Rome, ſtiffened their brain by ſtoiciſm, and formed their decorum by Spartan rules, will make an appearance no more reſpectable in the world, than a Laplander exhibiting his affection and politeneſs to his miſtreſs, by rubing his noſe againſt her's. There is no ſubject, however lively and pointed, that will not loſe it's agreeableneſs, when related by a pedant: the dryneſs of his imagination does not receive the animated turns which zeſt the ſtory, eſpecially when he is diſpoſed to

to be exceedingly ingenious, ſhews from ſimilitude of ſounds in languages, etymologies, and enters upon a deep diſſertation to prove what no one elſe pays the leaſt regard to, or thinks of the ſmalleſt importance. The gravity of theſe ſerious triflers makes them objects of pity, as thoſe are of diſguſt, who uſher in their narrative with a laugh, aſſure you they will make you merry, without exciting a ſmile, and, after wounding your delicacy by obſcenity, and patience with trite puns, attack an abſent perſon's fame, with infamous or ludicrous alluſions. Theſe, under the maſk of levity and giddineſs, are malignant, full of the moſt acrimonious

venom, and too much caution cannot be taken, whenever you unfortunately fall into their company.

And thoſe are not much leſs dangerous and troubleſome, who intrude upon you on all occaſions, inquiſitively queſtion you on ſubjects they have no intereſt in, and arbitrarily decide upon your conduct, of which they know not the motive, without being conſulted. It is an uſual ſentiment in the preſent arrangement of good breeding, particularly amongſt ladies, that, to be ſilent is impolite; you will therefore find the weather perpetually recured to, and be told, (as if you had loſt your ſenſation) that

that it is cold, or warm, rainy or windy, wet or dry, until their ſtupidity has ſpread its ſoporific effects around, and diffuſed a general yawn. Sometimes, perhaps, they will raiſe their ſubject, and give an account of a morning's airing; that the ſpring really begins to approach, and they certainly heard a black-bird ſing at a diſtance; theſe, whilſt they fatigue, deſerve pity; none ſhould be condemned for the fewneſs of ideas, which confine them to ſo ſterile a path. There are others, who, by the oppoſite extreme, rather incite your indignation than compaſſion, by a myſtic whiſper, nod, wink or ſhrug, to a particular intimate,

inſinuating they are poſſeſſed of intelligence you are not worthy of being intruſted with; talk half ſentences, or of their own conſequence; a ſpecies of vanity that ſeems to be inherent in nature, it has been ſo long practiſed in the world. Virgil, if he was the author, of (which is much doubted,) 'Ille ego qui quondam gracili modulatus avenâ, ſmells ſtrongly of it;' and Tully felt ſo much importance and ſatisfaction from ſuppreſſing Cataline's conſpiracy, that is was ever on his tongue, and cauſed that rigid republican Brutus to exclaim, 'Does he think his conſulſhip deſerves more applauſe than my putting Cæſar to death, becauſe I am not per-

perpetually talking of the Ides of March, as he is of the Nones of December?' 'It is a difficult and nice ſubject for a man to ſpeak of himſelf' (ſays Cowley); it grates his own heart to ſay any thing in diſparagement, and the auditors ears, to hear him praiſe himſelf; let the tendency of his diſcourſe be what it will, it muſt diſcover its foundation, vanity and expoſe his abſurdity. In what glaring and diſguſting colours does the pride and ſelf-importance of Cardinal Wolſey appear in that memorable expreſſion, 'Ego et rex meus,' 'I and my king?' Who ever more effectually ſickened a reader than Monſieur Montagne in this ſingle particular;

for when you took up his Eſſays, expecting to be amuſed with a diſſertation on Julius Cæſar or Virgil, you find the old Gaſcoon in every page, and his bodily infirmities intruded upon your patience, which occaſioned young Scaliger to obſerve of this author, 'La grande fadaiſe de Montagne qui a ecrit qu'il aimoit mieux le vin blanc, que diable a-t-on à faire de ſcavoir ce qu'il aime?' For my part, ſays Montagne, I am a great lover of your white wines:' 'What the devil ſignifies it to the public (ſays Scaliger) whether he is a lover of white wines or of red wines.' Theſe vanities in writing have nevertheleſs the good effect to ſhew the heart in its genuine ſtate, give a clearer

clearer inſight of the character, and, from the infirmities which induce a man to declare his ſentiments of himſelf, to ſee how they ſquare with thoſe mankind entertain of him. Egotiſts in converſation are of all men the moſt troubleſome, and generally the moſt ſhallow and empty part of mankind, confined to the ſmall circle of ſelf, becauſe they can diſcern nothing more important, and, having no intelligence to gain the appearance of it, and ſupport their imaginary greatneſs, do not ſeldom ſhock the judgment with the boldeſt aſſertions degrading to veracity, without the leaſt apprehenſion of being contradicted, becauſe they know people

are too polite to contradict ſhould they have ſufficient penetration to diſcern the falſhood.

Here in England, where every man is a politician, and thinks it no infringement on modeſty to determine the fate of nations, look into the cabinet of ſtate, deduce the premier's motives, and foretell the ſovereign's will, it requires ſome addreſs and a great exertion of patience to avoid offence when this ſubject is ſtarted; to oppoſe will produce rage, and ſilent attention be conſtrued into diſapprobation; to mitigate the violence of one, and obviate the malevolent effects of the other, a placid conduct, with occa-

occaſional approbation of ſuch points as are not to be controverted, will generally ſatisfy thoſe warm tempers, and ſcreen you from private reſentment.

To prepare you for the fatigue you will occaſionally be liable to in company, I may try your patience by extending this copious ſubject; but my deſire is to inſtruct and prepare you for the ſcenes you muſt neceſſarily encounter, and not yet to put your philoſophy to the trial.

DISCOURSE THE FIFTH.

In aſſemblies, as well as private parties, you will meet ſome who treat

treat the reſt of the company as if they had loſt the ſenſe of hearing. Urged by a ſpirit of ſelf-ſuffi iency, and imagining every idea of theirs, as well as their perſons, is held in veneration, they will not ſuffer a word to be loſt, and therefore ſpeak as loud as Demoſthenes vociferouſly contending with the daſhing waves: this perſecution muſt be borne; we have not the ability of cloſing our ears againſt ſounds as we have of ſhutting our eyes againſt diſguſting objects. You will likewiſe experience a ſpecies of impertinence, founded on the ſame principle, though expreſſed in a manner entirely oppoſite: a perſon will trip acroſs the room,

and, with an air of intimacy and friendſhip, whiſper in your ear what is univerſally known—a courier is arrived from Hanover—a meſſenger is hourly expected from America with particular diſpatches, and, with ſhrugs and airs of importance, inſinuate he is in the ſecret—facetiouſly concluding his whiſper with ſaying aloud, 'Is it not ſurprizing?' this is an unexpected turn,—then whiſper again—a piece of arrogance and folly contemptible, beyond the pardon of friendſhip. I could name to you men whom no one ever heard ſpeak fully on any ſubject, who are maſters of no one ſcience or language, aſſume the ſemblance of learning from ſentences

and

and ſcraps ſelected to uſe in the firſt company they are in, and intimating they have the confidence of the great, to procure credit, they ſpeak with caution and reſerve on ſubjects (that never ſhould be mentioned) to ſhew their prudence, ſay little, and leave you to conjecture a great deal. Theſe act in direct oppoſition to the rules of reaſon and converſation, to inſtruct and amuſe, inſtead of giving you information ſeduce you into conjecture, dangerous errors, and the mortification of perceiving yourſelf thought unworthy of confidence.

A man of real worth, ſenſe and learning, may not always be an agreeable

agreeable companion: he will find himſelf an incumbrance to the libertine and debauchee, a reſtraint upon the modern Macaroni, and a ſtupid fellow in the fox-hunter and ſportſman's eye: the reaſon is evident, he is not in an element where mental powers are valued, and they being either defective in natural underſtanding, or blinded by a vain opinion of their own merit and accompliſhments, or perhaps conceited of their wealth and quality, perſuade themſelves they deſerve attention and reſpect; and he cannot proſtitute his judgment ſo baſely as to concur with their opinion; yet, the ſuperiority of his underſtanding, and politeneſs

that

that flows in a great degree from a knowledge of the world, and refined arts of ſociety, ſecures him reſpect and regard from the beſt claſs of men.

Politeneſs is the reſult of a tacit concurrence of well bred people, in particular modes of action, which are never violated without cenſure or ridicule: the principles of it are ſimple and conciſe, an eaſy and obliging deportment; the rules almoſt infinite, ſome are general, annexed to ſocieties and adapted to ranks and conditions, others are contracted within a narrower circle, and are calculated for profeſſions, the diſtinctions of ſex and age: ſome

ſome of theſe are the reſults of reaſon, the offſpring of moderation, modeſty or prudence, and others flow from the verſatility of times, the ton, and the influence theſe have upon mankind. It will be proper to be well verſed in the manners and cuſtoms of foreign nations, but eſſentially neceſſary to underſtand thoſe of our own community; cultivate a diſpoſition to general civility and receive it with marks of reſpect, the note of ſincerity, a virtue that is the baſis of all the pleaſure you can convey either to ſuperiors, or inferiors. I could mention a perſonage, did not his greatneſs awe me to ſilent admiration, whoſe natural affability to

his

his dependants looks as if he courted advancement in his own family, and by that means poſſeſſes their hearts and affections. This humane and beneficent diſpoſition towards men, has, in all ages, been applauded; ſometimes it has been called magnanimity, other times equity according to the difference of the object.

'Hac arte Pollux et vagus Hercules
Innixus arces attigit igneas
Quos inter Auguſtus recumbens
Purpureo bibit ore nectar.'

The great Auguſtus poſſeſſed of a vaſt empire, and as much power as ever was poſſeſſed by man, did not

not acquire the love of men from his dominion, and ability to make their fortunes: his condeſcending affability made him the moſt pleaſing in a ſet of excellent perſons, whoſe genius tranſcended the confines of avarice and ambition, directed their ideas to the moſt pleaſing proſpect the pleaſures his converſation gave. Here refined taſte, elegant manners and judgment, united the company, and no one aſſumed ſuperiority on account of his rank, nor wiſhed for other diſtinction than what aroſe from his endowments, and the pleaſure they communicated to the company. This is exalted philoſophy; a ſummit of wiſdom that does human

nature the higheſt honour. Excluding all regard to fortune in its converſe, it muſt far tranſcend the capacity of thoſe cunning hypocrites who lurch for incidents, fawn for civility, and, having no intrinſic virtue, ſeek to be buoyed up by rank or wealth. To poſſeſs internal ſatisfaction it is undoubtedly neceſſary that we are well with ourſelves; and, to eſtabliſh this opinion and good effect, it is natural for us to ſearch out whatever is moſt meritorious in us, to fix our value on: this is certainly prudent; but how vile muſt that man be, who can find within no baſis of reaſon or virtue, but looks without, for what would daub a ſlave to give

give him conſequence! He re-linquiſhes every pretence to what diſtinguiſhes man; and, on examination, finding himſelf in animal powers inferior to many of the brute creation, he flies to his taylor for diſtinction, or prides himſelf in the induſtry of a careful anceſtor, or the honourable effects of Oriental connections: theſe, under no regulation of judgment or manners, no reſtraint from a conſciouſneſs of the delicacy to be obſerved in well-bred company, perpetually fatigue with their unintereſting talk and frothy obſervations; yet, good manners will not permit you to ſhew them to themſelves, or good temper expoſe them to mortification; a

violation of the firſt inſtance, would have the appearance of arrogance, and reduce your own character; the ſecond, would be thought malignity, unworthy a gentleman and a man of honour.

Epictetus lays it down as an invariable rule in his philoſophy, to permit nothing to ſeduce you from what you owe yourſelf; the ſame rule extends to others; is a law coeval with our nature: if you act with impropriety you diſgrace your own fame, and if you treat others ill, you debaſe yourſelf, and infringe thoſe ſacred ties that bind man to man.

In

In an intercourſe with thoſe whom the laws of ſociety have placed in a more elevated rank than ourſelves, we ſhould never forget, that deference and reſpect is due to them, not merely as men, but as thoſe whom the laws have diſtinguiſhed in a peculiar manner. In our commerce with equals, it is no infringement on propriety to ſalute them familiarly, yet it ſhould be with reſpect; and, in your correſpondence with them, you may ſubſcribe yourſelf their friend; but good breeding requires you ſhould ſubjoin and humble ſervant, to ſoften the ſuperiority which the ſtyling yourſelf their friend ſeems to indicate, and maintain that

equipoiſe of value which the ſtricteſt intimacy ſhould never obliterate. And I believe, on examination, it will be found a criterion of good manners to ſpeak of one's-ſelf with modeſty, and of others advantageouſly, in all civilized nations.

We met ſo late this morning, I fear we ſhall ſcarce find opportunity to prepare ourſelves for the reception of our friends, before they arrive.

DISCOURSE THE SIXTH.

WHEN laſt you indulged me with your company, I obſerved, that the

the minutiæ of good breeding are ſo various and abundant, that it is not poſſible to arrange them under an eſtabliſhed ſtandard, or lay down rules that will extend to every particular: they muſt be acquired by experience and practiſed as incidents ariſe; but the eſſentials are evident and reducible to regulation; of thoſe there are two ſpecies, one invariable, the other varying in different nations. In the firſt claſs, I will particularize that decorum which ſhould transfuſe the words and actions of the clergy: they are conſidered, from their profeſſion, in a nearer affinity with religion, and expected to ſhew its graces, virtues, and ſublime tenets in their

manners, that others may be convinced of its operative power, and be induced to reſpect and admire it. The ſtyle of manners amongſt the clergy, may vary in different ſituations, and ſtill have all deſirable efficacy on their auditors.

In rural ſituations, far diſtant from the capital, where the inhabitants are ruſtic and illiterate, the requiſites for a clergyman are temperance, good temper, and exemplary piety, ſupported by a ſound judgment, which he will often have occaſion to exert; for there, where virtue and innocence may be ſuppoſed to grow and be cultivated moſt, from having fewer objects

to ſeduce the heart and prey upon its affections, we find the paſſions domineer in full as powerful a manner as in more exalted ſtations and regions of urbanity—with this difference, that the latter flow in a more placid, the former in a more rough and ſavage ſtrain: the fewneſs of their ideas not admiting of the more beautiful conceptions of religion, they follow the duties of Chriſtianity on ſcarcely better principles than cuſtom and obedience to temporal laws.

In cities and towns where arts and manufactures are cultivated, where ingenuity is conjoined with bodily labour, the clergy ſhould riſe

riſe in ſkill and education; for though artiſts in general perform their mechanical labours without reflection, yet moſt of them have education, are capable of comprehending argument, and the force of alluſion, and the clergyman, ſpeaking with dignity, has it in his power to make every thread and colour, every ſpring and wheel, contribute to the expanſion of the mind, and draw delight to the ſoul, can join the voice of reaſon to the voice of nature, and anſwer the end of his calling with pleaſure and reputation.

In the politer world, the manners of the preacher ſhould be

equally refined with the beſt-bred part of his audience: his addreſs ſhould be eaſy and full of dignity, not ariſing from a conviction of his learning, which ſhould be eminent, but the high calling in which he is engaged: his voice ſhould be clear and harmonious, ſmooth and inſinuating: his language pure, nervous and elegant: his dreſs neat and ſimple: in his intercourſe with people condeſcending and affectionate, affable and pleaſing, modeſt without timidity, and lively without indecorum. Such as theſe will maintain the cauſe of Chriſtianity with honour, and ſhew holineſs in its proper beauty and excellence.

The laity in their company, ſhould be very chaſte in their expreſſions and conduct; it is a point of reſpect due to their profeſſion, and in a leſs degree to themſelves; for, having confined themſelves within the purer circle of reflections, their ideas are of the chaſter ſort, and, being habituated to decorum, a tranſgreſſion of their limits muſt hurt and offend; their moderation will conceal their ſenſations; but a gentleman will feel himſelf as much degraded in giving ſuch men private pain, as in the moſt open violation of propriety.

This delicacy of attention ſhould be in no degree inferior to that you pay

pay the ladies, whoſe reſpect and eſteem is indiſpenſably neceſſary to eſtabliſh the reputation of a well-bred man. The firſt and leading virtue in the fair ſex is modeſty, and in your intercourſe with them, you will find the moſt amiable no more forward to diſcover all the beauties of their minds, than their perſonal charms: they unfold a good underſtanding in ſpeaking on ſubjects which occaſionally ariſe, yet readily (to obviate the roughneſs of altercation) ſhew a deference to the ſentiments that are offered, however inferior to the accuracy and juſtneſs of their own: this is a ſacrifice to their leading virtue I fear but ſeldom found in the other

ſex.

ſex. How greatly does that moderation illuſtrate perſonal charms. The delicacy of the mind ſoftens the lineaments of beauty and heightens their excellence!

Though ladies, cultivating a gentleneſs of manners, do not, however accompliſhed, venture into the warmer ſcenes of deſputation, leſt theſe bounds which modeſty has preſcribed ſhould be incroached upon, or the ears offended by indelicate language, yet a woman of character who has nothing to reproach herſelf with, may talk with freedom, rally with gaiety on certain ſubjects, frequently introduced into amiable circles of well-bred people, with-

without offending delicacy, or deſcending from the dignity of reputation, and is infinitely more valuable and innocent than the forbidding frowns of prudery, which is too often aſſumed to conceal a malevolent temper, and, under the cloak of rigid virtue, to diſguiſe a propenſe or act that is not proper to be diſcovered.

There are few ſubjects which women of reputation and modeſty may not hear without being offended, if the terms are choſen, and ſuch turns given to the ſubject as good manners require in their preſence: the apprehenſion that men will not be ſufficiently cautious in

theſe

theſe particulars, often occaſions women to ſuppreſs their natural vivacity, and remind men of decorum by churliſh reſerve.

It is an obſervation that men of rank are generally more pleaſing to ladies than thoſe of an inferior degree; the motive is often attributed to avarice and vanity. That this ſevere opinion is of univerſal force, I cannot think; I am rather induced to ſuppoſe that men of rank, enabled by fortune to have the beſt education, keep the beſt company, and refine their manners by travel, have more eaſe in their addreſs; a knowledge of their rank and conſequence, and perhaps

the worth and fame of their anceſtors, throw a dignity into their manners, countenance a genteel freedom in their language, which having a ſimilitude to the natural vivacity of ladies, give particular pleaſure, as congenial qualities always do. To this it is replied, virtue, merit, and politeneſs, are intrinſically the ſame wherever found. A jewel is not leſs a jewel for being found in the duſt; this is true; but jewels are ſeldom found in the duſt, and whoever has been uſed to groveling ſcenes, will ſtill ſmell of ſervility; and, however raiſed, will bear ſome tints of original obſcurity. Do we not daily ſee men, whom intereſt and the favour of

the great have placed in elevated ſtations, ſully their dignity with the narrow conceptions they received from mean anceſtors? Do we not often ſee them exert the ſame low cunning by which they inſinuated themſelves into favour; and characters, which ought to be hoſpitable, beneficent and charitable, ſpotted with the fouleſt avarice? Do we not find thoſe who ſhould have minds adorned with the moſt enlarged and liberal ſentiments, ſelfiſh, ſuſpicious, and pedantic? Can theſe, however elevated, dignified, or ennobled, pleaſe the fair? Or be at all honoured by the liberal, good and ingenuous? Their ideas are foreign, their manners diſſimilar,

and

and diſpoſitions totally heterogeneous.

We may juſtly ſuppoſe that cuſtoms have been introduced in every age, agreeable to the ideas of the times, with the deſign of pleaſing, and to anſwer ſome uſeful and political end; but ideas vary with time, and the ſociety we live with; and thoſe which were honourable and highly valued in early ages or diſtant countries, may appear to us obſcene, barbarous, or trivial. The laws of Lycurgus have been applauded for their wiſdom; yet we ſhall ſcarcely believe it wiſe, to permit women to dance naked, or think it poſſible to be conſiſtent

with true modeſty, free from wantonneſs, as he did; or, as Plato argues in favour of public proceſſions of maidens, and their appearing naked in their exerciſes and dances, as inſtrumental to matrimony, and that, (as he expreſſes himſelf) not upon geometrical reaſon, intereſt and equality of birth and fortune, but from the ſweet conſtraint and unſophiſtical dictates of Nature. Nor do I believe the head-dreſs at the imperial court of Vienna, deſcribed by Lady Mary W——ly M—e, would immediately ſtrike you with pleaſure, however it is there admired. Her ladyſhip ſays, 'They build certain fabrics of gauze on their heads about a yard high, conſiſting

ſiſting of three or four ſtories, fortified with numberleſs yards of ribbon. The foundation of this ſtructure is a thing they call a Bourlè, which is exactly of the ſame ſhape and kind, but about four times as big, as thoſe rolls our prudent milk maids make uſe of, to fix their pails upon. This machine they cover with their own hair, which they mix with a great deal of falſe, it being a particular beauty to have their heads too large to go into a moderate tub. Their hair is prodigiouſly powdered to conceal the mixture, and ſet out with three or four rows of bodkins (wonderfully large, that ſtick out two or three inches from their hair) made of

diamonds, pearls, red, green, and yellow ſtones, that it certainly requires as much art and experience to carry the load upright, as to dance upon a May-day with the garland.'

The cuſtom of excluding the women from the ſtage gives a diſguſting ſtiffneſs and indelicate air, that does not ſtrike either the mind with approbation, or the eye with pleaſure, yet theſe particularities are not offenſive to the natives, and ſhould never ſo far raiſe indignation as to expoſe or ridicule them: thoſe amongſt whom you reſide, protect you by their laws, and ſupport you by their productions, have a right

right to civil conceſſions to their manners, in return for their eſſential ſervices.

When you viſit Venice, the prevalence of black habits will ſtrike you with ſurpriſe: the nobility are compelled by ſumptuary laws to wear black, and long wigs, and even their gondolas cannot be entered without inciting the idea of an hearſe. Though their external habit has ſo much gravity and conveys the idea of ſobriety, yet you will not find in the known world, ſuch univerſal ſcenes of licenteouſneſs as are cuſtomarily purſued by the Venetians. The ambition, or rather rage, for a caſine (a private

hired apartment for the reſort of a lady and her cavaliere ſervente, where the huſband never approaches) is ſo eſſential to the ton, that it is ludicrous to ſee how low it deſcends amongſt thoſe who aim at the beau monde, and impoſſible to refrain from laughter, when you ſee a man of the graveſt deportment creeping with a lady to the caſine, whom you would have rather ſuſpected of fanaticiſm and gloomy ſuperſtition. Striking peculiarities are not confined to the Venetian, but very redundant in every ſtate in Italy.

In France you will often ſee gentlemen, dreſſed in ſilk cloaths, lined

lined with fur, walking with their hats under their arms in the coldeſt weather: and if you pay an early viſit to a lady, will be admitted to her bed-ſide, without any offence to delicacy, aſſiſt her at her toilet, and help to lay on the rouge with the utmoſt eaſe and modeſty.

However unnatural, indecent, or full of levity, theſe cuſtoms may appear to thoſe who have never entered into the various diſpoſitions, manners, cuſtoms and politics of countries, you will forget their abſurdity in a great degree by intercourſe; and though your judgment may diſapprove of them, yet the deference due to the people you

you are with, will induce you to acquieſce, and follow the ſtream of urbanity, as far as you can conſiſtently, to avoid being thought ſingular or arrogant.

I have quoted theſe few inſtances of local peculiarities, to prepare your mind for the abundant varieties you will perceive when you are on your travels, and to inculcate the neceſſity of candid interpretation on every occaſion; a mode of judging we ſhall have occaſion to claim in our turn: for want of it many have viewed the human ſpecies through a degrading medium, and fallen into miſanthropy,

that monſtrous temper abhorring their own natre.

I have inadvertently fallen into unuſual prolixity, from which, I dare ſay, you have no objection to be relieved.

Discourse the Seventh.

The external addreſs which I have pointed out as neceſſary to obtain the eſteem of mankind, ſhould be conſidered by you only as a caſket to encloſe a precious collection of jewels, and a perfect knowledge of men, as conducive to regulate your judgment, ſet aſide contracted notions which an ill-bred

man

man unjuſtly entertains of the world at large, and as ornaments to the bright eſſentials, which make men uſeful, meritorious and honourable, in ſociety; whatever has not this aim, is wrong or trivial, frippery or inſignificant. The noble Lord's graces planning the ſeduction of virtue, can only be conſidered as pandours; and the arts of ſimulation conducive to immoral aims, as enemies to public and private peace. When a gentleman cultivates the eſteem of another, it ſhould be with a view to open an honourable intercourſe and exchange of ſentiment; to entertain the mind, and mutually advance every plan and incident that tends to the happi-

happineſs, and well being of individuals, or the community in general. He ſhould conſider himſelf as an individual united by Nature, civil laws and moral obligations, to thoſe of the ſame nation, and that this union obliges each to aid, protect, and ſupport the other; and in a manner moſt likely to oblige: by this means, juſtice will be attended to, the humaner virtues ſupported, and all ſocial laws be free from infringment: the needy will not complain that the opulent want tenderneſs and humanity, nor will the rich perceive ingratitude, inſenſibility and neglect in the poor.

The

The ſpecious qualities of urbanity ſhew people reſpect and attention, that you poſſeſs the clue to notice and deference; but candour, beneficence and juſtice, can only retain affection and regard. The Emperor who complained he had loſt a day, becauſe he had no opportunity of doing a good action in it, poſſeſſed thoſe virtues in as eminent a degree as he did rank in the ſcale of ſociety, and acquired the univerſal love of his people—a paſſion that does not ariſe from compliment, or an ingenious verſitility of manners, but in rewarding thoſe abilities which have been well employed, in removing wants that threaten the diſſolution of Nature, recon-

reconciling animoſity, and encouraging thoſe budding virtues which promiſe to adorn the ſucceeding generation. Every man, from the peaſant to the throne, has a ſphere of action, and, when he is influenced by theſe indiſpenſible virtues, and then only, he is a worthy member of ſociety, and fills his ſtation with reputation and honour.

Men who deviate from theſe principles, and adapt themſelves to times and diſpoſitions, muſt be guilty of many crimes ſubverſive of private and public welfare; and however they advance themſelves by it, cannot continue long in their elevated ſtation; their baſis can only be

be the vices of a greater individual, or general corruption, either of which from their mutability and depravity, muſt ſoon deſert them; and ſhould virtue return, their deſtruction is inevitable. We have ſeen the D—e of Ri—leu riſe himſelf, without any other ability than ſuppleneſs, to the firſt employments in the F—h government, and we found that, as ſoon as a pandour was unneceſſary, he fell: nay, the greateſt abilities, devoid of good and honourable principles, muſt ſooner or later fall into contempt. We have many inſtances in the hiſtory of our own country, to corroborate the aſſertion, which I ſhall forbear to mention in juſtice to

to thoſe worthy families who have ſhewn by their virtues their diſapprobation of their anceſtors' crimes. But one who deſerved no tenderneſs from mankind may be produced to illuſtrate and confirm the opinion, that is, Machiavel the Florentine; a man formed by nature with great ſtrength of mind and body, but poſſeſſed of no religion or morality. Lord Cork in his ſixteenth letter from Italy, ſays, he was encouraged, if not truſted, by the houſe of Medici; who procured for him conſiderable employments in the ſtate, but to no purpoſe; his blaſphemous and immoral behaviour ruined him: he died in great indigence; and, with all moral

men, in great contempt. No genius, no abilities, how great ſoever, will ſupport a man againſt his God, who inſpired that genius and gave thoſe abilities.

Men thus verſatile and unprincipled, have but one aim; the gratification of ſelf is the darling paſſion, which being inimical to others muſt fall into deſtruction; for he who thinks merely for himſelf will in time be left to himſelf. Society will never ſupport him who has no regard for it, nor value that member whoſe actions, if generally imitated, would make the company of men more dangerous than that of ſavages. His head may be uſed as certain poiſons are—

to

to expel or ſuppreſs a dangerous malady, but with the greateſt caution and circumſpection; for when the heart is known to poſſeſs no benevolence, there can be expected no beneficence from it.

That noble virtue which ſeeks the happineſs of others, and builds its connections on affection and eſteem. Thoſe who are retained through fear, are ſeldom to be depended on: that paſſion is never incited without doing ſome violence to nature, and, being irkſome, will be borne no longer than it is compelled by neceſſity; therefore, it is prudent to be beneficent, and wiſdom to be ſo in ſuch a manner as will incite the

ſenſations of gratitude and eſteem. It has been remarked, that none but princes can properly be beneficent, becauſe magnificence and clemency, a part of it, come chiefly, in ſome inſtances, entirely within the circle of ſovereign power; but that ſpecies of it which I more particularly wiſh to inculcate, comes within the ability of every individual, and does not ariſe ſo much from munificence as ſentiment. The farmer, whoſe contracted circumſtances enabled him to lay at his ſovereign's feet no more valuable a preſent than a turnip, diſplayed a ſoul equal to the donation of millions, and gave more pleaſure to the heart than glittering gems could

could have done, which the moſt avaricious might preſent to pave the way to ambition, or avert the juſt chaſtiſement of impending juſtice: theſe are canker-worms to the common-weal, and, however ſplendid, are as ready to deal deſtruction and ruin, as maintain the appearance of beneficence—The other would not ſink ſilently in unfeeling obſcurity, and taſte the warm rays of ſovereign goodneſs, without bleſſing the hand which cheered him—to repay he preſumed not, he thanked, and felt his glory.

How infinitely more amiable is this honeſt, this generous flow of natural ſentiment than the deepeſt refinement, which, through the in-

tricate windings of ſubtilty, ſeeks to circumvent and ſeduce the will to its views. A perſon of this diſpoſition no farther connects himſelf with others than as he can prey upon them; having no love for man, he is diſregarded of all, and, in moments of retirement, muſt be the verieſt wretch in nature.

Know then this truth (enough for men to know)
Virtue alone is happineſs below.
The only point where human bliſs ſtands ſtill,
And taſtes the good, without the fall to ill;
Where only merit conſtant pay receives,
Is bleſt in what it takes, and what it gives.

ESSAY ON MAN.

DISCOURSE THE EIGHTH.

WE have dwelt ſufficiently on the uſefulneſs of polite addreſs and good manners, as preparatory to the diſcovery of eſſential qualities, and the favourable reception of knowledge. We will at preſent trace and endeavour to inveſtigate the principles of human knowledge, partly agreeable to the ideas of a writer of the laſt century.

In the ſtate of infancy, we diſcover evident ſigns of liking and averſion a conſiderable time before our animal organs are capable of leading to conſideration, or producing rational deductions, which may draw us

aſide from diſcerning realities by prejudice, and bid fair to continue with us through life, unleſs we make it the buſineſs of mature age to examine and diſcuſs them. In ſuch an undertaking we ſhall ſtill wander if we do not determine to think thoſe things only true which we prove by reaſon and authority; and in the contemplation of truth, reject thoſe things that are dubious, as really falſe and erroneous; though this contemplation cannot always be duly exerciſed or put in force, as is does not ſeldom happen that we are under a neceſſity of fixing an immediate choice on things in life, which would

would be totally loſt, unleſs we ſeized the inſtantaneous moment.

Such is the attention neceſſary to the inveſtigation of truth, that implicit belief muſt be totally rejected, and we muſt even doubt of the exiſtence of objects of ſenſe, becauſe we apprehend the ſenſes are erroneous, and what has once deceived us may deceive us again. We ſhould doubt of things that have hitherto been entertained by us as ſelf-evident, as our early prejudices might have miſled us, and every day's experience ſhews many things to be falſe, which we before thought true; and moreover, becauſe we have heard, that there

is

is an omnipotent God, who created us: for though we do not doubt that he created us, yet we do not know the clearneſs and juſtneſs of our faculties; whether it pleaſed him that we ſhould be ignorant with reſpect even to thoſe things, that we think are beſt known to us; for this is as poſſible as that our capacities are finite, and we liable to deception. And ſhould we ſuppoſe we are not the work of an omnipotent God, but created by ourſelves, or any other leſs powerful being, ſo much the more credit will be given to the opinion of our imperfection and ſubjection to error and miſtake. Yet, by whomſoever we are created, whether by

by ever ſo powerful a being, or by ever ſo fallacious, we cannot be deprived of the natural power and liberty which we have of not believing thoſe things that are not clearly known by us, and guarding againſt error, doubt and falſeſhood. We may ſuppoſe there is no God, no heaven, no earth, no body; that we have no eyes, no ears, no hands: but it is not poſſible to believe that we who, ſuppoſe thoſe things are nothing: for it would be the height of abſurdity to believe, that what thinks does not exiſt. This then is knowledge, the firſt undoubted truth, I think, and, therefore, I exiſt.

From

From this immutable principle ariſes the cleareſt diſtinction between the nature of the mind, and that of the body; for examining how we (by we, and ourſelves, is underſtood the mind) are endued, and on the former maxim conſidering every thing to be erroneous, that is not congruous to thoſe endowments, we immediately perceive that neither form, extenſion, or the like bodily attributes, belong at all to our nature; that thought alone belongs to it which is therefore known prior to, and more certainly than any corporeal property; for this we know, of others we are ſtill in doubt. In the word thought, I here comprehend whatever we are con-

conſcious of, not only to underſtand, to be willing, to imagine, but to perceive. For ſhould I ſay, I ſee, I walk, I am, and imply no more than what ariſes from ſight, and the act of walking, which is performed by the body, the concluſion is not abſolutely certain; for in ſleep we often imagine we walk, and ſee without moving from the place or opening our eyes; but, if I ſpeak of a conſciouſneſs of ſeeing or walking in reference to the mind, which only can think and perceive, then the concluſion that it ſees and walks is moſt certain.

That our mind is known more evident, and prior to any knowledge of

of the body, is ſhewn: we will here remark, that the light of Nature opens to our view, that there are no affections on qualities, which can be called nothing, and whenſoever we perceive them, there we muſt neceſſarily find the thing or ſubſtance, with which they are connected, and ſo much the more of them there are diſcovered, in that thing or ſubſtance, ſo much the more clearly ſhall we know it. That there are more of them in our mind than in any other thing we can conceive, is manifeſt from this, that nothing leads us to a clearer underſtanding of any other thing or ſubject; but at the ſame time, opens to us a more clear com-

comprehenſion and knowledge of our mind; for inſtance, ſhould I believe that the ſun exiſts, becauſe I ſee it and feel the heat of it, I muſt, from the ſame reaſon, more firmly believe that my mind exiſts: for it is poſſible, that I may think, I feel and ſee the ſun, though there was no ſun exiſting; but it is not poſſible that I ſhould think ſo, and yet my mind, which thinks it, be nothing.

If the mind then exiſts, may we not aſk from whence it is derived? Thoſe who have an idea of an ingenious piece of mechaniſm, immediately know whence that idea is derived, and we who have an idea of

of God, immediately know that it comes from God, becauſe no object of the ſenſes can repreſent to us his attributes. And we know by the light of Nature, that whatſoever knows any thing more perfect than itſelf, is not from itſelf; for was it, it would have endowed itſelf with thoſe perfections of which it has idea: nor can it be from any other, who has not all theſe perfections in himſelf; that is, who is not God.

As then there is a God, what ideas does Nature afford us of him? it informs us that he is not corporeal, but of a ſpiritual nature. Plato ſays, God is ασωμαῖος, without a body,

a body: Tully 'Nec enim Deus ipſe qui intelligitur à nobis alio modo intelligi poſſe, niſi mens quædam ſoluta et libera.' We cannot conceive of God, but as of a pure mind intirely free from all mortal compoſition or mixture: and Plutarch νῶς, ἔν ὁ θεὸς χωριστὸν εἶδος τελέει τὸ ἀμιγὲς πάσης ὕλης, μεδενὶ παθητῷ συμπεπλεγμένον; God is a mind, an abſtract being, pure from all matter, and free from whatſoever is paſſable or capable of ſuffering. Theſe particulars deſcriptive of the Deity, are reſembled in no part of the creation, but by the ſoul of man.

Every part of the world, from its beauty and perfection, argues

a divine artificer; but it is material, tangeable, or visible, has parts and extension, and is liable to dissolution. Can any part of the world be so refined in any of its parts, as to become pure and not liable to decay? Whatever is produced from matter, however purified, must partake of its principle, and have an end. Can there be a middle degree between what is immortal and what is finite? What is not mortal, must be immortal; what has not material properties, must have spiritual properties; material properties as has been seen are tangeable, visible, &c. but the soul has not been seen or touched: Can then its nature be doubted? It is

not material, it muſt then immaterial. Is there any other immaterial nature than that we conceive to be God's ? No ; then it is impoſſible to ſeparate the natural immateriality of the ſoul, from the natural immateriality of God, the Father of ſouls. How vain then and arrogant, is that expreſſion 'Oh ! optician could'ſt thou but make me a lens to ſee a naked ſoul !'

Taking it for granted, that the ſoul is naturally immaterial, ſome will aſk, how is this immaterial ſubſtance united with the body ? How the union is effected is not communicated to man, and that for the wiſeſt reaſon, becauſe the

knowledge of it would neither tend to the preſervation of the body, or improvement of the mind, and, therefore, it would be uſeleſs and inconſiſtent with the law obſerved in all creation, that nothing ſhould be diſpenſed in vain; but that it is effected, none in their ſenſes, or poſſeſſed of ſound underſtanding, will attempt to deny. And, indeed, there is not an atom in all the viſible world, that is not more replete with difficulties, to inveſtigate and aſcertain, than this of the immateriality of the ſoul: a doctrine confirmed by the goodneſs of God, internal feelings, rewards and puniſhments, which arguments I will leave to the ſure protection of their

ſeveral

ſeveral advocates, purpoſely confining myſelf to the proofs of reaſon and nature.

This ſubject calls for more conſideration than thoſe we have ſpoken of; I will therefore give you an opportunity to reflect on them, before new objects intrude upon you, and lead your mind to a new channel of thought.

Discourse the Ninth.

We have conciſely obſerved, that the ſoul is naturally immortal, that the mode of its union with the body could not conſiſtently with divine wiſdom be known to man; yet, ſuch is the contracted view of

the wiſeſt of mankind, ſo liable is the fineſt genius to err, that thoſe who claim the firſt rank in mental powers, ſplit upon the rock they themſelves point out to manifeſt view. They lay it down for an invariable rule, that Nature, in all its branches, is nothing elſe but a concatenation of homogeneous cauſes and effects, that order and oeconomy which God has eſtabliſhed in the parts of his creation, that when we perceive effects, we muſt be immediately ſatisfied the cauſe is homogeneous, and if we obſerve a cauſe, the effects muſt be in the ſame line of nature. Yet, ſome immediately deſtroy this poſition, and make the immaterial ſoul a material

material being reſident in a ſmall gland in the third ventricle of the brain: others inſiſt that the concurrent or individual operation of the ſenſe or ſenſes upon the nervous ſyſtem uniting in the brain, effect or produce a ſoul. Sir Iſaac Newton was too wiſe to ſpecify the ſoul's local reſidence; but thought the brain its officium where materials are collected for its inſpection.

If the firſt ſet of philoſophers had diſcovered the ſoul ſeated on her throne, why have they not communicated its form, ſhape and conſiſtence? the wonderful lens they employed, which is now wiſhed for with much accuteneſs.

If the ſoul is the agitation, or the effect of the agitation, of the ſenſes, what numbers of ſouls muſt there be more than there are bodies! A perſon would have a new ſoul, as often as he was affected by an external object. How is ſenſation (which is ſaid to produce this wonderful phenomenon) effected? We muſt conſider that all the organs conſiſt of little filaments or nerves, which have their origin in the middle of the brain, are diffuſed throughout all the members, which have any ſenſe, and terminate in the exterior parts of the body. When we are in health and awake, one end of theſe nerves cannot be agitated or ſhaken, without ſhaking the other; becauſe they

they are always a little ſtretched, as is the caſe with an extended cord, one part of which cannot be ſtirred without a like motion of all the reſt. Theſe nerves may be agitated at either end, that out of, or that within the brain: if they are agitated without, when the nerves are in a ſtate of relaxation, and do not reach the brain, the agitation dies away; but if it is briſk enough to reach the brain, there ariſes ſenſation.

This, which is the allowed ſtate of ſenſation, does not at all delineate the ſoul; all we gather from it is, that the brain is the part where the nerves of all the organs of ſenſe termi-

terminate—the officium of ſenſation. Nor could there be any ſenſation in man, unleſs the organs converged and conjoined. We know fluids will run ſmoothly on a plane, and ad infinitum, if they are not obſtructed; but let a number of ſmall rivulets, gliding in the gentleſt manner, converge to a point, and the inſtant they reach that point, they impell each other, are agitated, and diſcover the effect of reſiſtance. But does this prove that thoſe rivulets have any other property in their agitated ſtate than in their placid? Lay a tree of any length on the ground, and put your ear to one end, whilſt a perſon ſtrikes gently with his finger the other end, you will

will be ſenſible of his touch; but a perſon ſix inches from his finger, inclining his ear on the tree, or on any other part, cannot diſcern it: and ſhall we call that end where the agitation of the nerve (if I may ſo ſpeak) communicates its motion to the external air and cauſes a ſound, the ſoul of the tree? if we may the tree has two ſouls; for the ſame effect is produced at either end.

Organs of ſenſe are not for enabling the ſoul to perceive the ſpecies of things, but to convey them: the ability to perceive, is a diſtinct faculty, which God has appropriated to the human ſpecies, and by which

which he has diſtinguiſhed it from the animal world. The action of the ſenſes is merely corporeal; but that of the ſoul, wide and extenſive, in a manner impoſſible to material ſubſtance. No animal or matter ever extended itſelf in a moment from hence to the Eaſt Indies; but the ſoul ſtretches her faculty over the ocean, to numerous regions, and reverts to domeſtic objects in a moment, pervades the ſolid ſtrata in the bowels of the earth, and views the rocky centre of the globe: theſe are not the faculties of matter, but like thoſe which ancients and moderns, the wiſe in every age, have attributed to the great firſt cauſe, with whom the ſoul lives to all eternity.

All human bodies yield to death's decree;
The ſoul ſurvives to all eternity.

PINDAR.

Though all men are alike endued with a ſoul and bodily organs, yet there is a vaſt variety in the exerciſe of them, ariſing from the different temperature of the bodily faculties, and the improvements of education. The natural faculties of the mind are diſtinguiſhed by the terms imagination, underſtanding and memory. The excellency of the imagination is diſcovered in the facility and clearneſs with which it comprehends objects, and the juſtneſs of the ideas it tranſmits to the underſtanding. The eminence of the

the underſtanding is aſcertained by the judgment it forms of ideas, and the juſtice of its diſtinctions between truth and error. The goodneſs of the memory is ſhown by the exact retention it has of ideas at any time received. Thoſe perſons whoſe ſenſes are lively, tranſmit objects with readineſs, and the imagination having equal ſuſceptability and quickneſs, conveys them with proportionate vivacity; ſuch are by nature, poets, painters, muſicians; but ſeldom poſſeſs the nicer diſcerning powers, which are requiſite in abſtruſer branches of the mathematics. In perſons of cloſe reaſoning, the ſenſes tranſmit objects ſlowly, which falling upon the mind, reſt

and

and are weighed with preciſion: their eſſential qualities are examined, and diſplayed in the plain garb of ſolid underſtanding. An excellent memory ſhown in the retention of facts and incidents, points and caſes in law, in languages and hiſtory, though of great utility in the conduct of life, and agreeable in ſociety, may be poſſeſſed without either lively parts, or a ſolid underſtanding—the moſt valuable and neceſſary of all mental qualities; a faculty which ſhould be cultivated with all imaginable diligence and application, as it enables us to reject error, promote goodneſs, and, in times of the worſt complexion, preſerve that philoſophical command over

over ourſelves which renders us ſuperior to contingencies, and is the grand ſecret and baſis of all ancient wiſdom. The judgment and ſkill with which it examines and arranges things (which effects will demonſtrate) is the criterion of its ſolidity. Where ſelf is concerned, the underſtanding is moſt apt to fail; for it is not eaſy to aboliſh the partiality which Nature pleads for, and ſupport that diſintereſtedneſs which leaves the judgment free. To attain that freedom, we ſhould be maſters of our natural propenſities, and correct what ever bad inclinations may ariſe, which will be diſcerned by comparing them, with thoſe that have

have been exploded by the good and virtuous.

A want of this exertion of judgment has often expoſed men to the folly of attempting what they are unequal to, and given the paſſions leave to lay waſte all the faculties of mind and body, with an impetuoſity not diſſimilar to that of the winds deſcribed by Virgil:

Venti, velut agmine facto
Qua data porta, ruunt, ac terras turbine perflant
Incubuêre mari, totumque a ſedibus imis
Una Euruſque, Notuſque ruunt,

has often brought into the genteeler

ſphere of action, the genius of carmen, confined mathematicians to the plough and flail, and filled the ſacred offices with the refuſe of indolence, wantonneſs and knavery. Some are mechanically virtuous, without the leaſt merit or intervention of judgment, from a want of paſſion or ſenſibility; others have acrimonious particles in their blood, which hurry and inflame the paſſions; others have peculiar ſenſibility in the nervous ſyſtem: all theſe have a tendency to diſcompoſe the faculties that convey ideas, diſturb the imagination and produce the various modes of action which deſtroy individuals and ruin ſociety. When the underſtanding perceives the

the animal faculties ſo unhappily affected, and exerting its rational powers, ſuppreſſes and leads them into harmony, it is ſaid to gain a victory, and that victory is virtue, and the maintenance of it the nobleſt line of action man can value himſelf upon.

I fear the ardour with which I have entered upon this noble ſubject, has rather incroached upon the time we muſt devote to thoſe little attentions due to the perſon: however appropriate a few minutes to reflection, you will ſoon, I evidently ſee, favour me with your illuſtrations of the topics we have diſcuſſed.

DISCOURSE THE TENTH.

WHILST you breathed the freſh air of the morning, in the garden, I took up my favourite Pope, and dipping on the ſubject we have under conſideration, was ſtruck with a few lines I have coned over ever ſince:

Self-love and reaſon to one end aſpire;
Pain their averſion, pleaſure their deſire;
But greedy that, its object would devour,
This taſte the honey, and not wound the flower:
Pleaſure or wrong or rightly underſtood,
Our greateſt evil, or our greateſt good.

Here

Here are at once conjoined, the divine, the moraliſt, and the elegant poet. Self-love can in reality aim at no other object than reaſon does; for if any propenſity ſhould take a courſe that reaſon does not approve of, it is no longer love, but enmity; no longer kind, but ruinous. That the ſuperior faculty may be qualified to protect and preſerve the animal powers, on a line with reaſon, it ſhould be poſſeſſed of intelligence both experimental and ſpeculative, the knowledge of men, and human learning, foreſight and ingenuity, in order to detect the firſt appearance of error, and ſtrip diſguiſe of the veil of hypocriſy. To repreſent every praiſe-worthy

and commendable action with propriety, and purſue the path that leads to virtue and honour; to guard againſt fatal effects which cauſes, at firſt trivial and inſignificant, may produce, and avoid giving offence, which a tenaciouſneſs of conduct is ſometimes productive of in others.

This prudent ſelf-inſpection, firſt dictated by judgment, approved of by the ſoul, and perſervative of the harmony of all faculties, mental, and corporeal, will gradually eſtabliſh habits and introduce a chain of thinking and acting as regular as if nature had firſt adjuſted them, and never leaves us one moment

in

in doubt to form an opinion of actions that occur in general, whether they are virtuous or vicious, whether they are rational or erroneous; for a virtuous mind, immediately receives pleaſure or pain, delight or averſion, and reflection drawing them to the ſeat of judgment, approves or condemns them on the ſimple principle of their adorning or degrading the whole man.

There cannot be too cloſe an attention to our own actions; ſelf-love will keep us from unnatural ſeverity, and throw ſufficient candour into the ſcale to ſoften our opinions; but great tenderneſs is

due to the actions of others. Many things may appear to us criminal which due examination will find to ariſe from, and be productive of, very excellent ends; and even ſuppoſe they are too much incited by the ſenſes, whoſe gratifications are momentary, and ſometimes fatal, we ſhould ſtill treat the appearance with lenity, and endeavour to reduce it, as you would a tumor, by gentle means; for ſhould you uſe the keen weapon reproach, or permit your imagination to depict the folly in its real colours, you would be thought cynical and ſevere, adminiſter to inſtead of aſſuage the inflammation. Senſual gratifications are ſo very tranſient, and productive

of nothing which can entertain the memory, that the bare recollection of them incites the diſapprobation of reaſon; and their recital, if partialty was excluded, would drive a perſon to ſelf-abhorrence. This is the reſult of miſconceived pleaſure, the great evil that enſues from a defect in principle, which like a line inclining from its baſe, the longer it is extended, the farther will be its ſummit from a perpendicular.

Perfect pleaſure is not adjoined to mortality: our conſtitutions, our intercourſe with the world, and moral defects, inevitably oppoſe it, and ſhew its reſidence is only in immortality;

tality; the neareſt approach to it muſt ariſe from ſuch conduct as is agreeable to right reaſon, as well in religious and moral duties, as in ſocial and domeſtic. The ideas that we are not deficient in praiſe and gratitude to the great diſpenſer of bleſſings; that our neighbour's goods have not been infringed by us; that our ſouls have ever been open to relieve the diſtreſſed, and humanity ready to ſuccour the afflicted, pour a grandeur of joy upon the mind that is inexpreſſible, full of dignity and bliſs.

Nor do our internal qualities ſolely produce pleaſure from themſelves; their affinity with the virtues of

of others, however exerciſed, greatly advance it. The deſire of a valuable member of ſociety, is not merely to exert himſelf in the public good; but, that others ſhould equally advance it, for that honourable diſpoſition which induces him to proſecute laudable actions, makes him take delight in viewing the worthy deeds of others, which ſpring in a moral ſenſe as naturally from example, as warlike fame, ſpurs on the brave to encounter danger, and emulate contemporaries or anceſtors, in the paths of glory. 'I have often heard, (ſays Salluſt) that Q. Maximus, P. Scipio, and many other illuſtrious men of our city, uſed to ſay, that, when they looked

looked upon the images of their anceſtors, they felt their minds vehemently incited to virtue; not that the wax, or the figure, had ſuch influence on them, but the remembrance of their actions raiſed a flame in the breaſt of theſe excellent men, that could not be extinguiſhed before their own virtues equalled their anceſtors' fame and glory.'

How incentive to reputation is it to reflect, we are under a moral obligation ſo to behave, that we may be examples to ſucceeding generations, and ſtir up poſterity to illuſtrious deeds! How great and animating is that noble fragment of

of antiquity, Scipio's Dream, in which the young conqueror of that name, is introduced as receiving this inſtruction from his father, by adoption the Great Scipio. "That you may be the more animated to ſerve and defend the public, take this aſſurance, that, for all thoſe who have ſaved, who have aſſiſted, who have advanced their country, there is a certain appointed place in Heaven, where they are to enjoy an happy immortality. For all that is done here below, there is nothing more acceptable or agreeable to that ſupreme God who rules the univerſe, than the councils, aſſemblies, or ſocieties of men, united by law; ſuch as are called States

or

or Communities: the defenders and preſervers of theſe, come from thence, and thither they return.'

How far more noble the leſſon, and more ſublime the view of him who knows himſelf an individual of that whole, which has equal regard with himſelf, who adds to the philoſopher the Chriſtian, and when his ſoul bids him comfort the afflicted, reward the virtuous, applaud the good, bear with others infirmities, and ſtep forth in the cauſe of juſtice, he bleſſes his ſupreme Lord for the ability, and feels the glory of being the inſtrument of the divine will. If any ſpecies of ſelf-value may be diſ-

penſed with, none is entitled to more indulgence than that which reſults from being employed in ſuch actions as diſplay a pure elevated and humane diſpoſition,—the brighteſt robe in all creation.

If the traits of ſenſibility and ſatisfaction denote perception and approbation, I think you are as fully impreſſed with theſe ſentiments, as the noble Romans were incited to virtue by looking on the images of their anceſtors,—an opinion that makes me take leave of you at preſent with infinite pleaſure.

Dis-

DISCOURSE THE ELEVENTH.

PRAY did the liveliness of your imagination erect in your slumber a phantom kingdom of universal love, harmony, and beneficence; where every dictate of the soul was bent on goodness, and met no dark alloy of malevolence and ill will; where virtue springs as sweet-smelling flowers on the verdant banks of the softly-murmuring Eurotas, and smiling happiness beams on all, as the cheering sun on the works which its Lord spoke into being? This, the imagination tinged with the golden rays that issue from the active soul, might have depicted in thy sleeping moments; but alas! this

this is not in Nature: ſhe wants aids, external ſuccours, and a ruling hand to guide her. Nature, untaught, is dark and feeble. Knowledge, buried in the heart, is uſeleſs. Practice without cultivation, muſt be ſavage; but, when nature is improved by knowledge; when knowledge is rendered uſeful and valuable by communication; when practice, prompted by nature, is guided by knowledge, how excellent and ſublime does it appear! Plutarch, in his Morals, inſiſts theſe three met and joined to complete the ſouls of thoſe univerſally-celebrated men, Pythagoras, Socrates, Plato; and I believe nobody will diſpute, that their natural endowments were improved by education,

and in their writings rendered beneficial to man; that their apothegms and reaſonings were wiſe, and extraordinary, for the age they lived in; but knowledge has made a vaſt progreſs ſince their days. When we therefore apply the appellation of great to theſe men, it muſt be relative to the age; for if we conſider them as men of learning, comparatively with thoſe of our times, we ſhall find a vaſt diſtinction and ſuperiority in the latter: it does not appear they knew more than their native language, were very ſkilful in ſciences, in divinity they were bewildered, and in arts infants. The practice of more than two thouſand years has been added to the knowledge of their

times;

times; glorious diſpenſations have been made to the world more than ſeventeen hundred years ſince, and reaſon has expanded from every deduction and illuſtration. Though nature, education, and practice, conjoined in theſe men, yet the aids were not in being; intelligence was confined, and men very inferior to them, in the ſtrength of natural abilities, are much ſuperior in acquired accompliſhments. Improvements in ſcience, arts, and philoſophy, have enlarged the human faculties, and reaſon is poſſeſſed of treaſures which give her a latitude, that in Plato's days muſt have been thought beyond the bounds of reaſon; ſo that no one can ſay what limits are ſet to our

rational faculties, nor what a ſcope they may take in. The productions of the preſent times are ſuch as never entered into the heart of man, in the early ages of the world; and the diſcoveries that ſhall be made are inſcrutable, and not to be conceived now; and each of theſe may produce materials to build up, ſtrengthen, and enlarge our rational powers, until they are extended to perfection. Our prince of epic poets, introduces an angel, ſaying to Adam,

Time may come, when men
With angels may participate, and find
No inconvenient diet, nor too light fare;
And from theſe corporeal nutriments perhaps

Your

Your bodies may at laſt turn all to ſpirit
Improved by tract of time, and wing'd
aſcend.
Ethereal as we or may at choice
Here or in heavenly Paradiſes dwell,
If ye be found obedient, and retain
Unalterably firm his love entire,
Whoſe progeny you are.

Shall we preſume to confine the arm of Providence? or are we ſo weak as to ſuppoſe, there is not as regular a chain in the guidance of the ſpiritual and rational, the ſupreme world, as we ſee there is in the viſible? If we conſider them with reſpect to their importance, it is not to be doubted, but the former, which is to continue to all eternity, is more attended to than the

the latter, finite and tranſient; not to know the mode of its guidance is no argument againſt its being guided. Would you not ſmile at an Indian who ſhould repreſent his wigwam as the moſt elegant ſtructure in the world, becauſe he never ſaw or heard of a more magnificent building? Would you not pity him, if he repreſented his ſkill in hunting, contempt of death, fierceneſs, and wildneſs, as the height of human wiſdom, magnanimity, bravery and freedom? His rational powers extend no higher; he ſees no farther, and thinks himſelf excellent. Why may not the ſavages, in due time, be as well civilized as we are? Our anceſtors were in their ſtate.

When

When that reformation ſhall be accompliſhed will they not acknowledge, it muſt be a divine conductor who led them from an abject blindneſs, that no mortal aid could have removed them from? and though they ſaw not the leader, nor yet perceived the acting means, yet will they not with us, from effects declare the cauſe, and illuſtrate the means in alluding to viſible and known things? Survey the creation, and ſee a concurrence of diſtinct powers, neceſſary to all the works of nature in the vegetable world, inert particles are expanded to beauty by heat: the orbs that ſhine around us in glory, the air, and all about, and beneath us, exiſt through motion

tion according to the divine will. Every groſſer nature is influenced by the more refined; animal fierceneſs is ſoftened by affections; the affections are rendered more juſt and pleaſing by morality; and morality by religion, the brighter link of union with our Creator, and the crown of that general harmony and alliance, which connects the loweſt order in creation, in its proper ſphere, with the foundation of all exiſtence.

Here then we reſt; the univerſal cauſe
Acts to one end, but acts by by various laws.
Look round our world; behold the chain of love
Combining all below, and all above.
ESSAY on MAN."

17 DEC 64

END OF THE FIRST VOLUME.